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THE FARM—THE MOTHER OF MEN

S. A. WILSON

A minister, Arthur Markley Judy, who had been for twenty-five years the pastor of a Unitarian church in Burlington, Iowa, left that position when past fifty years of age and became a farmer. After seven years of experience in farming, he gives in *The Atlantic Monthly* some of the educational results of life on a farm as they have appeared to him.

He says: "If you ask me what the farm can do for a man, I reply that, first, it can give him hardihood. But over and above the hardiness which the farm engenders, and of a far higher quality, is the moral courage it calls into play. Courage is the elemental virtue, for life has been, and will forever be, a fight. A farmer's life is one incessant fight. Think what he dares! He dares to try to control the face of this planet. In order to raise his crops he pits himself against the weather and seasons; he forces the soil to his wishes! he wars against the plant world, the animal world, the insect world, the bacterial world. Is not that a fight, looked at philosophically, to make one stand aghast?"

His next strong quality developed by the difficulties of farm life is one often mentioned these days—initiative. In the city most people find unexpected difficulties or demands to be "a blind wall." They sit down and call the plumber, or the carpenter, or the laundress, or the dressmaker, to make a way out for them. "They call upon an endless variety of specialists to help them surmount life's problems." In the country these are absent, so the country boy and girl learn to be their own specialists.

"This power of initiative, which the farm lad carries to the city with him, he retains as a man; hence, to these country-bred falls by an inherent law of nature the leadership of nations. For eighty-seven per cent of the men and women listed in *Who's Who* in America were country-bred."

The next demand upon a farmer is the exigency of his work. A piece of iron or of wood may be put aside and fashioned into a tool or a shelf tomorrow, but, when ripe, wheat must be cut or strawberries picked today. Despite the usual city opinion, "do it now" is a more strident demand in the country than in the city. Only, perhaps, it is not quite so continuous. Mr. Judy says: "Build the fence today; a month from now the post holes will cost you twice as much. Great as is the demand in the city for promptness, it is not so unpitiful as the country demand, because in the city the demand comes largely through the people, and people are not so exigent as things. People

will receive excuses, provide substitutes, alter requirements. Things will not; things, therefore, are more unmercifully exigent than human masters. Disciplined under such masters, the country-bred have greater ingrained power to do the hard thing and 'do it now' than the city-bred."

The next item in the education of the farmer youth is that, gaining wages by the direct toil of his hands and having to wait for the slow aid of the passing seasons, he learns the worth, the cost, of a dollar.

"The parsimony of nature teaches him the solemn value of a dollar, the solemn worth of every hour of labor. Realization of this leads me to hold every aspect of waste or prodigality in contempt. For men and youths to go up to the city with that aversion ingrained in their souls seems to me one of the secrets of the power by which they lead."

It seems that the farm gives exceptional training for responsibility; hence the farm-lad enters into "competition for power with marked advantages over men whose cares have been limited in range and clearly defined. It is no mystery that 'the farm need fear no rivalry as the mother of men,' as the *London Times* recently put it."

* * *

The Farmer to the Rescue.

In 1913, the United States exported \$1,123,000,000 of farm and forest products, while it imported \$815,000,000 worth, practically all of which,—except sugar and molasses, with a value of \$105,000,000, dairy products worth \$10,700,000, and live animals worth \$9,600,000,—were non-competitive products, such as tea, coffee, India rubber, vegetable fibers, tropical fruits, and silk.

Taking our foreign trade in foodstuffs, we find that in 1914 we imported \$180,000,000 worth of competitive products, including corn, live animals, dairy products, meat products, and sugar, and exported \$296,000,000 worth, including corn, flour, and meat products,—a balance in favor of the American farmer of competitive food products of over \$116,000,000. We imported of non-competitive food products, \$183,000,000, the principal item of which was coffee. But this figure was many times offset by our exportation of non-competitive farm products other than foodstuffs, of which cotton is chief.

After Europe went to war, it seemed that the commodity, cotton, on which we had depended to pay a large part of our trade balance would not be exported in very considerable quantities. Our largest consumers were among the

belligerents, some of whom could not get cotton, others of whom were not in position to consume the usual supply. We were due to pay Europe by January, 1915, a floating indebtedness of at least \$300,000,000, and more would follow after the opening of the year. How were we to meet the obligations with cotton on the decline? The facts are illuminating.

Between August, 1914, and February 1, 1915, we exported a total of \$1,157,000,000 worth of commodities, and imported a total of \$771,000,000, showing a favorable balance of \$386,000,000. Of the total value exported of \$1,157,000,000, \$662,000,000 were represented by agricultural commodities, and \$495,000,000 by manufactured commodities. Between August, 1913,

and February 1, 1914, of the total exports, \$616,000,000 were manufactured products.

The total value of agricultural products exported in this period was \$729,000,000, but the cotton exports in that year for that period were \$443,000,000, while from August, 1914, to February 1, 1915, the cotton exports were only \$168,000,000, and the other agricultural products were \$494,000,000, so that it may safely be said that the farmers of the Middle West came to the assistance in this second crisis and enabled the nation not only to pay its floating indebtedness but to secure a margin.—From "How Our Farms Have Turned the Financial Tide," by Hon. David F. Houston, in the American Review of Reviews.

THE RURAL Y. M. C. A.

During a corn-growing contest in a Michigan county twenty boys in the township were organized into an association by the Young Men's Christian Association secretary. At first their principal activity was Bible study. But very soon they had an hour for athletics before or after their study and recitation period, and in October they began having business and professional men from the different towns of the county to talk to them and their parents at their homes. The talks were on sanitation, or good roads or good government; or it might be on the care of the teeth, or preventing hog cholera.

All these meetings were held at the homes of members of the association, and the parents derived as much benefit from them as the boys did.

Through the rural work of the Young Men's Christian Association, in Michigan alone, 528 boys and 77 girls also discovered, last year, what an absorbing occupation growing corn, potatoes, beans, tomatoes, sugar beets and poultry is when the thrill of competition and the spirit of religion are behind it. Even the farmers are better producers by reason of their contact with these contestants, for the youngsters have absorbed the very latest knowledge from state and government experts and have learned to apply it to the soil. Under the moral leadership of a county secretary and his committee of resident forces, farming has not only become more attractive to a larger number of people, but it has become in reality a dignified profession. In countless instances such an activity as is carried on under the direction of the association is proving more effective than any other agency in stemming the cityward drift of country boys.

In California it is proposed to employ a county secretary to conduct a high school boys' club in agriculture. In Iowa, reports show, no permanent results in agricultural clubs were obtained until the state began to co-operate with an agency that could put something more than an incentive to win a prize into the work. It is fundamentally true, as pointed out by association secretaries, that the great bond in this type of work is religion. It is a well-known fact that boys will do things from a religious motive that they could not be induced to do from any other motive. The results of the annual boys' conference proves this.

It is no uncommon thing for boys to go into

the country churches after these great conferences, conduct a union meeting, offer the prayers themselves and make all the talks. In a number of instances delegates to the conference have preached sermons from the pulpits of their local churches and have influenced numbers of young men and boys for a better life.

But the agricultural contest and the industrial Bible class in Michigan—as in ninety counties of twenty-three other states and provinces of North America—are only a small part of the activity which emanates from association initiative. By meeting the play instinct of young people the county associations bring together thousands upon thousands of boys and girls in every kind of athletic contest and play festival. In the rural communities, more than in the cities, there has grown up at last a democracy of play—play for its own sake and not merely for the sake of winning a prize. Folk games and pastimes have been revived and the "star" system of athletics has been abolished.

More than 9,000 boys and girls participated in play festivals and games of various kinds last year in the state of Michigan alone.

In these rural association groups Bible study comes first; then every other form of group activity or study—mental training, athletics, recreation and pastime. The "gang" principle is fundamental here. The social instinct acts as the live wire for transmitting power. The meetings may be held in public school buildings, the parish house, the town hall, homes of members, the church or even in a room in a railroad depot. A specially equipped building is not absolutely essential.

In Hillsdale county, Michigan, there are forty-two association groups in thirty-five different communities—and not one of them wants a building.

Iowa conducted dozens of practical talks and literary societies for boys and girls; 3,000 young people were enrolled in agricultural short courses; county-wide campaigns were conducted against hog cholera, for better seed corn. Ohio ran a stock-judging contest at county fair for thirty-five boys, and a fruit canning contest for 100 girls. In New Jersey, a sex hygiene campaign was promoted in which seventeen lectures were delivered before 3,100 men and boys. Women's study clubs were con-

ducted in three towns on the subject of the adolescent boy.

A Vermont rural engineer—as these secretaries really are—put on a worm-killing campaign, hikes to historic spots, organization of two women's auxiliaries, educational work with Italians and a great play picnic and athletic meet that brought together over 2,500 persons from twenty-eight communities for a day of

wholesome, memorable recreation. Movements for clean speech have originated in these rural associations, as well as campaigns against the cigarette. The annual corn show in Vermont has now become the annual state show. In Pennsylvania the association has co-operated with the Rural Progress Association in a harvest home and play festival and left an indelible impress upon the community as a result.—The Continent.

THE COUNTRY CHURCH

KENYON L. BUTTERFIELD

[The program of the "Committee on Church and Country Life" of the Federal Council of the Churches of Christ in America.]

I. The Function of the Country Church.

"The function of the country church is to maintain and enlarge both individual and community ideals, under the inspiration and guidance of the religious motive, and to help rural people to incarnate these ideals in personal and family life, in industrial effort and political development, and in all social relationships."

II. Its Platform or Policy.

1. In common with all churches, the country church should emphasize evangelism, moral reform, and missions, as vital issues in its policy.

2. The country church should be a sympathetic center for all the legitimate interests of the entire community.

3. The different church organizations of each country community should federate for consolidation somewhere and co-operation everywhere.

4. The country church should make a thorough survey of the community as the basis of its work.

5. The country church should promote or inspire: (a) The improvement of schools and their consolidation wherever possible; (b) all movements looking toward better farming; (c) public recreation through playgrounds; (d) public health and better living conditions; (e) co-operation with grange and other community organizations for plans of progress; (f) an old home week. Promote active connection with old and former members.

6. Within the community the country church should determine its policies by the needs of the marginal man.

7. The pastors of country churches should receive salaries commensurate with the present prevailing economic conditions.

III. Program for the Local Church.

1. There should be an emphatic and aggressive campaign for temperance, no-license, and law enforcement.

2. There should be a business-like financial system which will insure prompt payment of debts and free the church from the incubus of being considered a charity patient in the community.

3. There should be a clear-cut missionary policy for the local church.

4. There should be developed a people's mid-week meeting worth while, led, not by the pastor alone, but by representatives of the young people and of the older people.

5. The attempt to develop deeper spiritual life among church members cannot be an end

in itself. The only way to save men spiritually is to secure proper spiritual activity.

6. Working together for given aims in the community must precede church federation.

7. Where worship, personal devotion, edifying religious exercises, and missionary endeavor are displaced by pleasures and practices evidently demoralizing, there should be a campaign of evangelism, personal, educational and revivalistic. In the face of special problems, a method of ministerial supplementation may be used in securing the aid of specialists to treat these conditions, if needed.

8. Develop extension work in outlying homes and district schoolhouses, and a more general use of the Sunday School home department.

9. Develop activities of a social service committee that shall keep the pastor of the church informed, do sick and friendly visiting, and plan for various enterprises that come properly under the head of the social work of the church.

10. Help establish a village or social center where there may be a library or reading room, or at least a literature table, and proper facilities for entertainments, addresses, clubs, classes, etc.

11. Develop means for the special training of the minister of the country church.

12. Set every one at work in some helpful enterprise.

13. Co-operate with the work of the Young Men's Christian Association as an ally of the church, in reaching boys and young men.

14. Carry on a campaign of Sabbath observance.

15. Assist, and lead if necessary, in the work of establishing "federations for rural (or town) progress."

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charge should, therefore, be regarded as quite as important as those which deal with business, and they should receive the same support from the entire community which they are endeavoring to benefit. The result will be a community spirit which is capable of producing as valuable results as the national spirit. In fact, "Patriotism, like charity, begins at home—that is, in the neighborhood."

The pamphlet of the Department of Agriculture contains a brief list of suggested readings for the various committees. Many of these are government publications which may be had free of charge by addressing the Division of Publications of the Department of Agriculture, or at a nominal price from the superintendent of Public Documents.

The Community Organized for Neighborhood Patriotism

U. S. Dept. of Agriculture, Washington, D. C.

Outline of a Method of Securing Community Co-operation in Business and Social Affairs

The following plan for the organization of rural communities for both business and social purposes has been worked out by the Department of Agriculture.

The scheme calls for ten committees, five each for business and social needs. In addition, there is to be a central or executive committee composed of the president, secretary and treasurer of the organization, and the chairmen of the ten other committees. The central body is to direct the general policy of the organization, raise funds and control expenditures. The committees on the business interests of the community are as follows:

1. Committee on Farm Production.
2. Committee on Marketing.
3. Committee on Securing Farm Supplies.
4. Committee on Farm Finances and Accounting.
5. Committee on Communication and Transportation.

The five committees for the community's social interests will deal with:

1. Education.
2. Sanitation.
3. Recreation.
4. Beautification.
5. Household economics.

The work of most of these committees is indicated by their titles; for example, the committee on production can do much good by improving the breeds of live stock in a community through co-operative purchases of pure-bred males. It can encourage the formation of corn, poultry, pig, cattle, canning and gardening clubs which have demonstrated their value where they have been established; and it can investigate the type of agriculture best fitted to local conditions.

The committee on marketing can secure the standardization of the community's products and thus obtain better prices than are possible when nondescript goods are dumped upon the market. The committee can also search out the best markets, make contracts on a large scale which will be more favorable than any individual can secure for himself, and in many other ways economize in the selling of the community's goods. Even if co-operative marketing is not actually resorted to, the information which the committee collects can hardly fail to be of great assistance to the individual shippers.

The committee on farm supplies can economize in buying. Farmers are warned, however, not to underestimate the cost of running a store or commercial agency, and not to overestimate the saving which this can effect. The co-operative society, of course, does away with the necessity of the store's making a profit, but somebody must manage the store and must be paid for his time. His salary corresponds to the ordinary store's profit, and it is not always possible to secure a good man for less than he would be able to make in business for himself. There are, however, several methods of purchasing farm supplies co-operatively, which will be of advantage. The simplest is the joint order, in which a group of farmers

can buy a given article in large quantities, thereby effecting a considerable saving in the expense of handling, commissions, etc. Sometimes when this method is adopted a warehouse is added which is owned or rented co-operatively, and in which the goods are stored until the associated purchasers need them.

If these two methods have been tried and found successful, it may be desirable to conduct a co-operative store. This, however, inevitably leads to complications and should only be undertaken after some experience with simpler methods of co-operation.

The committee on farm finance and accounting may ascertain what farm enterprises can safely be financed. This is only possible when accurate accounts are kept and carefully analyzed. After this has been done, the next step is to secure the most favorable terms for financing proper and sound enterprises. The committee should thoroughly master the subject and be able to put it clearly before local bankers. Where the local bankers are unwilling to finance genuinely productive enterprises at a reasonable rate of interest, the committee must consider other ways of securing capital. One of the simplest plans for accomplishing this, is a credit union or co-operative credit association. The essential features of this plan are that a group of farmers organize themselves to receive deposits and make loans. By keeping the expenses down to a minimum, it has been possible in some cases for such associations to pay interest on deposits that is within one per cent of the interest it charges on loans.

The committee on communication and transportation should deal primarily with the roads and telephones. The keynote of the work should be organized self-help, not appeals to get government help.

As the five business committees grapple with the fundamental problems of producing and selling, the five social committees direct their efforts to the improvement of living conditions in the country.

To increase the farmer's income is not the only thing needed to make rural life what it should be. As a matter of fact it is the prosperous farmer who is more inclined to move to town than his less fortunate neighbor. Having accumulated a competence he wishes to enjoy it, and there are five principal reasons which lead him to believe that he can do this better in the city: 1, there are usually better facilities for educating his children; 2, the sanitary conditions are frequently much better in towns; 3, household conveniences, as hot and cold water, heating and lighting systems, etc., are more abundant in the towns and add greatly to the comfort of living; 4, there is more opportunity for recreation in the city; 5, frequently more to appeal to the sense of beauty that is inherent in practically every man.

Co-operation on the part of rural communities can do as much to alter these conditions as it can to increase the average cash income. The committees that have these matters in

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PESSIMISM, BEWILDERMENT, OPTIMISM

("PEACE BE WITH YOU")

HENRY MONFORT CARY

Is the world growing better?

Many a man would have returned an emphatic affirmative to that question one year ago who today stands silent and perplexed. A symposium of opinions published recently shows that the pessimists are rather sure of their ground and the optimists are banking on vague hopes and rhetoric rather than on reasoned convictions. The question ought not to be dismissed by saying that it does not matter what you think of the world. It matters more what you think of the world than what the world thinks of you. What you think about the world is your philosophy of life and your philosophy of life is of vast importance to you, of much importance to those who deal with you, and of some importance to the race. As your interpretation of life is optimistic or pessimistic you will add, little perhaps but something, to the weight and force of the influences which are making the world what men are thinking the world—better or worse. It is important at any time to have a rational explanation of life and history to offer oneself, but, in the face of events now transpiring and of the problems which loom up just on the other side of peace, the normal importance of an optimistic interpretation of history is increased a thousand-fold.

Is the world growing better?

We can clear the ground for discussion by stating what we are sure of in advance. We know this, at least. One does not get a just appreciation of a city's boulevards from a photograph of a blind alley in the slums. When one takes but a small segment of the encircling panorama into the focus of one's camera the resulting picture may be interesting but it will not be adequate and therefore cannot be true. In order to judge the world's condition sensibly we must take an arc large enough to give an adequate idea of the scope and sweep of the great circle of history. One may judge a young nation by decades and get a fair understanding of the drift of its government and its probable destiny, but when the subject under discussion is the tendency of the race, periods of ten years or even of one hundred years are too brief. We could not, for example, get a true notion of the real trend of the world from a judgment passed on the world's record since 1905, because the reasons for optimism were more numerous at the beginning than they are at the end of the decade. Nevertheless—

The world is growing better!

When we attack the problem of the advance or retrogression of the race with due regard to its age, we get its rate of upward evolution from one big fact which stands out from the pages of history in black faced type; namely judging by segments of four centuries cut from the vaster arc of 2,000 years by which we measure the Christian era—the reasons for believing that the world is growing better are not only cogent but compelling.

As we march down the long avenue of the marshalled events of twenty centuries we pause at each fourth century period, view it as an

epoch, and as we pass it, realize, that we are in a bigger world than that which circumscribed the race in the previous period. Each new period sees barriers razed and horizons widened. Each new period gives the race some advantage over those who lived in the previous period. Each new period gives a larger opportunity, a broader vision, a roomier universe to battle in. The periods which thus divide the Christian era into five stages, are these—the first to the fourth, the fourth to the eighth, the eighth to the twelfth, the twelfth to the sixteenth, the sixteenth to the twentieth. Each of these periods seemed to grow darker just before the dawn of the succeeding period, and what seemed like chaos and utter collapse was but the breaking up of outworn barriers to make way for the new and better order.

Calling the periods by the century with which they close, let us take them in succession. First,—

The fourth century. Many times during the period between the first and the fourth centuries, conditions seemed so bad and God so slow to act that Christians believed that the end of the world had come. Doubtless we should have shared their depression if we had borne the stress of that long night of persecution. Any decade, any century studied apart, would have spelled disaster and the end of all things. This period, however, culminated in the emancipation of the Christian society and the Christianization of the empire—all proceeded by what looked at close range like the darkest days of the world. Viewing events as we do now through a well developed historical perspective it is easy to see that the movement was unwaveringly onward and upward. The Christianization of the empire, it is true, left much to be desired in the way of thoroughness and of a reasoned program of social salvation, but it marked a step, a real step in advance, in the passing of the Greco-Roman world from an anti-Christian to a Christian state, albeit, the Christianity was thin and flaky with a tendency to peel off and expose the under base of paganism and savagery.

The eighth century. Doubtless the men who lived through the day when the Roman Empire was put up at auction and knocked down to the highest bidder believed that the tendency of the life of the world was unquestionably downward and that they had reached the lowest level. The overflow of barbaric hordes from the North seemed but the closing chapter in the world's history. The old civilization had rotted away, the old order was overthrown, fire and sword had ruined the world, and there remained nothing to do but to lie down and die. The record of this period is ragged as the warning of a seismograph but it is upward—in the long run and unchangeably—upward. The barbarians out of the north became Christian, adopted such Christian ideals as they could assimilate, carried the outposts of civilization to the very edge of the world and by an infusion of new blood helped to redeem the failing physical stock of the older races.

The twelfth century. The next period was characterized by one of the most strenuous and most romantic enterprises chronicled in history—the Crusades. Their main objective failed utterly. The last of the broken armies staggered back into Europe diseased and despairing but, out there in the East they had come into contact with another civilization and the contact had struck a spark of new life in the thought of the world. The direct outcome was the Renaissance.

The sixteenth century. During the dark ages preceding the Renaissance, the intellectual soil of Europe lay fallow. The "New Learning" therefore took hold upon it and sprang into vigorous life. It broke down many of the familiar moral and intellectual guide lines. It seriously weakened the supports of established order. On the surface of events the men of the fifteenth century could discover little to justify a hopeful outlook. Established traditions were breaking up and no new light was yet visible above the horizon. They could not see that the opening years of the next century would usher in a new era—would start the world afresh on a career of expansion the like of which had never been seen. Events seemed to be pointing the way to a blank night of chaos, but, as a matter of fact, the Western world was on the eve of intellectual enfranchisement. Religion seemed to have grown old and rotted into uselessness but it was merely the haggard look that comes with travail. Out of this "twilight sleep" came the Reformation. Touching the bottom of things had given the necessary rebound, and the broken authority of the church had given the needed measure of liberty for its success.

The twentieth century. The twentieth century is opening with the greatest war of all time. Three straws upon the surface of rapidly moving events may serve to give direction to our hopes.

I. When the war was declared, an International Peace Conference was broken up and its delegates hustled out of Germany on mobilization trains which were bringing together the mightiest armies ever assembled to do the ghastly work of war. It is now a demonstrated fact that the institutions of religion in the face of a world crisis were able to do nothing. The armies of Christian rulers trampled to oblivion the tentative protests of ecclesiastics because ecclesiastics had helped them play their game so long that they could be counted on not to offer serious resistance. Ecclesiastics had been the props of established order even when the order was flagrantly unjust; why not now? In any case the churches could present but a broken and dishevelled line to the solid front of militarism—and were therefore negligible. Hence the churches—for there is in no tangible sense a church—are now offered an opportunity to see themselves as God sees them,—a vast aggregation split into innumerable squads, with no real power to offer either protest or support on a big moral issue, still fondling the doctrinal playthings of dead generations and sacrificing the big interests of the Kingdom of God to the claims of countless sects.

II. Those whose interest it is to maintain the theory of the divine rights of kings are giving that theory the greatest test it has ever had.

This war should make or break that theory. The nations of Europe, at its close, can see down to obey the powers which, in virtue of that theory, are hurling millions of men at others' throats, it will look as if the theory of the divine rights of kings will bear any strain that may ever be put upon it. The rulers themselves seem to recognize better than others, however, that the theory has been strained too far. Hence the frenzied declarations of "Not Guilty!" and the mutual recriminations.

III. Of the millions who are lying in trenches now, with senses quickened and minds alert, those who survive will return changed men. No man can play a part however in the most titanic struggle ever staged even by militarism, without being born again socially. Among these millions now getting a first-hand acquaintance with "the sport of kings," are men who make the strength of the social democracy. It has been hinted that the ruling classes in Europe welcomed the war as a means of diverting the dangerous energies of the proletariat. This intimation gathers weight and point from the news of demonstrations in Petrograd and Berlin just before the veil of war censor threw the whole matter into deep shadow. Such news as we have had since then has filtered through too many interested hands to be reliable. All that we can say confidently is—(a) that the class consciousness of the toiling masses whose philosophy is Socialism, receiving its baptism of fire and blood in the war, and that that movement which was wonderfully vigorous before the war began, will emerge from the war bursting with pent-up energy ready to be hurled into the settlement of the questions resulting from the war. And (b) those who deplore Socialism ought rather to thank God that its ideals have captured the imagination of millions of men and directed them to positive channels toward constructive programs the energies which otherwise would have been spent in retributive destruction.

What may not be born of this travail of civilization?

Out of this confusion may come the beginning of the new social order founded upon social justice and shaped to maintain the rights of the people as a whole. Out of the ruins of old cathedrals—which have fallen from their original state as shrines of religion to the level of "works of art"—may rise a new church of Christ which may replace the Christian religion with the religion of Christ, and the old institutions which found themselves palsied in the face of this great issue with an institution which shall be the fulfillment of the prophecy of Pere Hyacinthe—

"In the sixteenth century the churches saved Christianity by separation. In the twentieth century Christianity will save the churches by bringing them together."

Whatever may be the form of the blessing which the twentieth century will bring to the human race we are at least sure of one thing with a certainty based on the proven success and beneficence of divine government (or if we prefer, the discovered rate of evolution)—that the world is moving onward, upward, Godward as it has been moving since Christ came.

It is but a poor faith which falters under such leadership.

THE CONDITIONS OF LASTING PEACE

REV. JOHN HENRY JOWETT, D. D.

"He that hath seen me hath seen the Father." John 14:9.

It was just one hundred years ago that the American and British people signed the famous treaty which ushered in the century of peace. Difficulties have been met in good sense and self-restraint, and as Mr. Bryce has said, "Whenever there were mad manners in London there was good temper at Washington, and when there was a storm on the Potomac, there was calm on the Thames." And now at the end of the hundred years there is a spectacle unprecedented in the history of the world, four thousand miles of frontier line, invisible, undefended, without fortresses, without cannon, without military patrols; but marked by happy homesteads and prosperous farms, and stretching through almost endless leagues of waving grain. That unguarded line is the most significant line on the surface of the earth today, and its profound significance lies in the wonderful fact that it cannot be seen.

But in what appalling and terrifying conditions we are holding our celebration! Our peace anthem is interrupted by the boom of cannon, and the clash of arms, and our imaginations are invaded by the horrible spectacle of unparalleled ferocity and slaughter. We can scarcely think of the fields of Bethlehem, and the songs of the angels, because of the fields of Belgium and France, and the sighs and groans of mutilated men and heart-broken women.

What about the next hundred years? How is the shy, delicate genius of peace, which is so easily offended and driven into exile, to be strongly and intimately settled among us, and not only among the English-speaking peoples, but among all the peoples of the globe?

I seek the guidance of the Word of God. And what shall be the guiding word this morning? It shall be this word of our Lord: "He that hath seen me hath seen the Father." And why have I chosen this word? Because we are so tragically forgetting it, and erasing it from our theories, and ignoring it in our practice. What is the broad significance of the word, "He that hath seen me hath seen the Father?" The significance is this: Christ is the ultimate expression of eternal realities. In Christ we see things as they really are. All our thinking about things must begin with what he has revealed. If we could secure peace our thought-molds must be Christianized. Where, then, shall we begin the Christianizing of our thoughts?

I. First of all, we must Christianize our conception of God. "He that hath seen me hath seen the Father." Our conception of God must begin and end in Christ our Lord. Our conception must not be B. C. or A. D., but C. What shall we think about God? Just what Jesus Christ reveals. Why do I speak in this wise? Because lately we have been using the word "God" without its Christian content. We have been going back to the Old Testament for our conception of God, and even back to the early records of the Old Testament, back to the twilight of revelation, back to the God revealed in the world's childhood, back to the elementary standards, back to the time of the first syllable, before the fuller word had yet been spoken.

We have all been oppressed during these last few months by the way in which the name of God has been used in the course of the war. His name has been invoked again and again by kings and emperors. But what has been the value of the name? By no chance have I ever seen him called "the Father"—never has that name appeared in the invocations of kings or Kaiser. By no possible chance have I seen him addressed as Christ. No, it is the name of "God" which is used, but robbed and emptied of its Christ significance. It is the early Old Testament God, the tribal God, the God of battles, the Lord of Hosts. It is God, minus Christ!

Now, the Old Testament is the wonderful record of the slow education of a particular people. The revelation begins in the dawn, in the mist and dull haze of passing night, and the day brightens and broadens until the full sun rises in Jesus Christ our Lord. Here is one of the things of the early twilight: "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." That is early Old Testament, and that is where we are today; but that is not one of the things revealed to us in Christ. Listen to our Lord: "It was said by them of olden time, an eye for an eye, and a tooth for a tooth, but I say unto you, love your enemies." We have gone back to the twilight for standards for the noon.

Men and women, this is one of the most deadly practical heresies of our time. We have unchristianized the name of God, and the first and paramount necessity, if we are ever to establish a lasting peace, is to restore that name to its Christian value. When we use the word "God" the name must have the value of Jesus, and it must be Jesus whom we see. "He that hath seen me hath seen the Father." We shall never have peace until the God we worship, and to whom we offer our prayer, is the Lord and Father of us all, revealed to us in the word and life and death of our Lord and Saviour Jesus Christ.

II. I will go on to mention another conception which needs to be Christianized if an abiding peace is to make her home among the children of men. We must Christianize our conception of nationality. Here again we can choose to live in the dim, hazy twilight, or in the fuller noon. We can choose to live in the early Old Testament with Moses and Joshua, or in the New Testament with Jesus Christ. We can do our thinking about nationality among the primitive standards, or we can go into the high school of Christ. Now where shall we get our thought moulds of race and nationality? Shall we get them from Samson or from Christ? It is my deep conviction that much of our evil practices have arisen from our unchristian thinking about these things. We have wiped out the Christian revelations and standards. We have ignored Christ, and we pursue our thinking as though he had never been. The consequence is, our conception of nationality is too often tribal and exclusive. Well, that is Old Testament thinking. It is not the Christianized thought of the New.

Turn to the Christian revelation. Listen to

the music. "Ye are all the children of God by faith in Jesus Christ. * * * There is neither Jew nor Greek." "There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him." "Where there is neither Greek nor Jew, Barbarian nor Scythian." How vast is the contrast between this conception and the one which I have just named! But does the Christ-conception wipe out the element of nationality and disregard it? By no means. How then? It disregards nationality as an ultimate, it honors nationality as a mediate; it magnifies nationality as a means; it rejects nationality as an end. Christianity conceives national differences as the intended ministers of a richer union. Nationality is not an orchestra, it is only an instrument. Nationality is not a complete picture, it is only a tint in the making of a picture. In Christian teaching endowments are specialized for the sake of a larger and general service. That is the Christian conception of nationality; the nation is the servant of the race. Christianity, therefore, seeks to create and nourish what President Butler has so admirably called "the international mind." It is the mind which escapes from its own national emphasis and moves sympathetically over the universal field. That is not a conception which disparages the unique endowments of a nation. Christianity says: Cultivate your national gifts to the last degree of strength and refinement. Practice the mastery of your own instrument to the last degree of power, but always hold in view as the aim of the mastery the enrichment of the racial orchestra of which you form a vital part. Brethren, it is this Christianized conception of nationality which is imperatively needed in the world today if we are to enjoy the purposed relations of universal peace.

III. Let me mention another conception which needs to be Christianized if human affairs are to lie in the bosom of peace. We must Christianize our conception of politics. Politics has become a debased word. It originally meant the science and art of government. It meant the regulation of man in all his relations as the member of a nation and a state. It was a science and an art with large ideals, and with correspondingly noble endeavor and achievement. But today politics too often means self-seeking, wire-pulling, secret manoeuvring, the pursuit of personal advantage, sectional campaigns, the magnifying of party interests above the welfare of the nation and the state. It is too often a low scramble and not a lofty crusade. And, therefore, there is urgent and immediate need that we Christianize our conception of politics. We must get back to Christ. What is the aim and end of government in the life and teachings of Christ? It is this: "Thy kingdom come." And what is the kingdom? It is "the kingdom of righteousness, and peace, and joy." And, therefore, the Christianized conception of politics is this—such an intelligent direction of human government as will make all that is crooked straight, and appoint such relations in righteousness as will provide a nest for the holy dove of peace, and for all the singing birds of sacred joy. Christianized politics are human regulations in the sphere of government for answering the prayer of our Lord, "Thy kingdom come."

When the politics of all nations become the strenuous wrestlings of noble men and women, intent upon noble Christian ends, the fair spirit of holy peace will come and settle in the earth as a joyful and abiding guest.

IV. I will mention one other essential that must be sought if permanent peace is to be secured. We must Christianize our conception of life. Our conception of life is too often material and barbaric. It moves on the plane where envy and jealousy breed, where misunderstandings multiply, where strife is engendered, and where fiery war springs to sudden birth.

What, then, is life? Is it a collection of things, or is it a set of relations? Is it a realm of having or a realm of being? If life is constituted of things, then in the scramble for things we shall have envy, and strife, and war, as long as the world endures. But if life is determined by noble relations then the pursuit of true life will make war impossible. "To be carnally minded is death, but to be spiritually minded is life and peace."

We must, therefore, Christianize our conception of life. What is this Christian conception of life? Here it is. "This is life, to know thee, and Jesus Christ whom thou hast sent." Real life is to be intimate with God, to be the friend of God, to find delight in the pleasures of God. That is life. From that august spiritual relation come all manner of spiritual fruits; love, purity, fidelity, sympathy, sacrifice. To live unto God is to live God unto men.

This is the word of the Christ. And this must be the church's contribution to the establishment of peace among men. She must call men, by all the constraints of love and fear, out of the sultry swamps of materialism, where fever breeds, and strife brews, up to the heights of the spirit, the hill of the Lord, the heavenly places in Christ Jesus.

Once get that ideal enthroned in the minds of men and war shall be no more. Life will have an altitude where war germs cannot thrive. When life rings with the song of "Glory to God in the highest," there will be peace among men in whom he is well pleased.

BOOK LIST.

The Bible for Home and School "Amos, Hosea and Micah," edited by J. M. P. Smith, general editor, Shailer Mathews, published by the Macmillan Co., N. Y., (1914), pp 216, blue cloth, 75 cents.

This is a hand book worth having. Its chief point of excellence is that it seeks to place the results of the best modern biblical scholarship at the disposal of the general reader without going through the processes of thinking out the results. Its introductions are brief but thorough and its explanatory notes are adapted to the rapid reader. A fine book for a Bible class teacher or for personal reading.

"The Story of Phaedrus," by Newell Dwight Hillis, published by The Macmillan Co., N. Y., (1914), green cloth, pp 311, illustrated cover, illustrated in colors, \$1.25.

We have just read this charming little book and have had it put in our Sunday School library.

METHODS OF CHURCH WORK

E. A. KING

We have now come to one of the most difficult months of the year. July is a month calculated to wear away all the surplus patience a pastor possesses. People become listless and the church gets the go-by.

Then, too, the automobile, the motorcycle and the week-end "hikes" by the good, bad and indifferent make life in a church a precarious thing these days! But no minister will permit such distractions to cool his ardor for the great cause. He will undertake to meet the conditions and adjust his work to the summer needs of humanity. The Expositor has always tried to help ministers and churches to meet the summer needs, and we still wish to help our brethren during these trying times.

The editor of this department has recently made a trip to Southern California and has visited a number of churches. He also attended "Preachers' Meetings," and one large church conference. Everywhere he saw eager, active, prepared men and women in the churches facing the problems squarely and hopefully. There seems to be a new grip on religion and the church.

Professor Walter Rauschenbusch has been lecturing in that part of the country, and we heard him talk on the Christian Church in such a way as to indicate that a new day has set in for organized Christianity in this country. He is devoting more time now than formerly to constructive criticism of the church, and his setting forth of the value of the church to society was a strong, helpful tonic. It is worth while for our readers to know that the gospel is going so well in the Southland, or in the part of it we visited.

A few days ago we had a letter from Ireland from a minister who saw a copy of The Expositor a year ago in America, and found it so helpful that he has come to believe he must have it always. This is the testimony of thousands of ministers everywhere. On our recent visit in California we met men who read this magazine regularly. Hardly a day passes that does not bring a letter of appreciation from some minister who has been helped.

We do not know of any men who swallow the Methods Department whole, but they read it, and the very reading starts their creative and inventive faculties to work and by the process of association of ideas and the law of suggestion they are aroused to undertake something new for the good of their work.

We would very much appreciate more cooperation from such men. Send us copies of your printed matter, accounts of your plans of work, and anything you can to help the editor. This department is a clearing house of practical methods, and what you send to us finds its way sometimes and some way into the texture of this page and helps our 15,000 readers. Will you not right now send us some of your good

material. Send everything to Rev. E. A. King, 620 Malden Avenue, Seattle, Washington.

* * *

UNION SUMMER SERVICES AND VACATIONS.

Eight of the principal Protestant churches in North Yakima, Washington, including Presbyterian, Methodist, Episcopal, United Presbyterian, Church of Christ and Baptist joined in an agreement for union services for five weeks during the summer.

Out door services will be held each Sunday evening on the east and west sides of the city, and a committee was named to select the places and assign the pastors. During the continuance of this arrangement several of the ministers will take their vacations, some going about July 1st and others not until August 1st.

A similar plan, except that the services were held in the churches, gave good satisfaction last year, and it is believed many will attend outdoor services who will not, on account of the heat, go to the churches in the evening. There will also be some exchanging of pulpits on Sunday mornings.

Rev. Leonard B. Smith, pastor of the Christ Methodist Protestant Church, Baltimore, Md, sends us the following encouraging message:

Short Summer Evening Services

—at—

Christ Methodist Protestant Church

North Ave. Opposite Carey St.

JULY 19—SEPTEMBER 6.

FIFTEEN MINUTE SERMONS

—on—

"Specifications for Building a Christian Character"

BY REV. LEONARD B. SMITH, *Pastor.*

Gospel Singing on Front Steps previous to Preaching Service.

Our Neighbors of All Creeds and Classes and All Others Whose Churches are Closed for the Summer are Especially Invited.

THE BUILDING.

July 19. Foundation—"Faith."
July 26. 1st Story—"Virtue."
Aug. 2. 2nd Story—"Knowledge."
Aug. 9. 3rd Story—"Temperance."
Aug. 16. 4th Story—"Patience."
Aug. 23. 5th Story—"Godliness."
Aug. 30, 6th Story—"Brotherly Kindness."
Sept. 6. Roof Garden—"Love."

Will Your Mansion be a Bungalow?

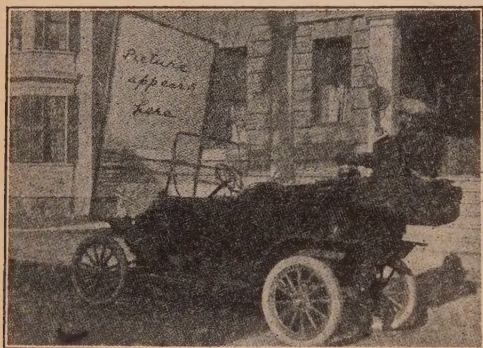
"Enclosed you will find a card I used successfully last summer during the warmest weather. The interest in this series grew from the start, and the congregation increased steadily in spite of the hot weather. The average attendance during this series (note the dates) was two hundred."

This card, entitled "Short Summer Evening Services," was used for advertising purposes and shows what can be done even during hot weather.

A NEW USE FOR STEREOPTICON AND AUTOMOBILE.

A powerful scheme of outdoor education is used by the Unitarian Temperance Society in Boston by means of its motor cars. A lantern is placed on the hood at the back of the car; and when the machine stops a sheet is hoisted in front, on which are thrown twenty-five lantern slides telling simply what alcohol is and what it costs.

This car moved around Boston all last summer, and around it would gather in the evening often 500 men. The Unitarian ministers in



Worcester county hope to send this car through Worcester county next May. Outdoor education such as this reaches many who would never attend lectures on the subject; and its earnest promotion would undoubtedly mean in time a changed attitude on the part of our people toward alcohol.

Such a plan as this could be operated in thousands of towns and cities this summer. The gospel may be preached this way and songs sung. We hope many of our readers will undertake the plan. The following illustration shows how lantern and screen are arranged:

HOW TO CARRY ON OPEN AIR GOSPEL MEETINGS.

We have mentioned several times H. B. Gibbud's little book, "Under the Blue Canopy of Heaven," published by the Bible Institute Colportage Association, 826 La Salle avenue, Chicago. (Illustrated, 50 cents.) It is a book of 83 pages, pocket size, and is bubbling over with advice, suggestions and practical plans born out of the personal experience of the author. We have quoted from it liberally in former issues.

Mr. Gibbud has this to say about beginning a street meeting with vocal prayer. He says:

Don't begin your meeting in the street with prayer. That is, with vocal prayer.

1. It is not wise to close your eyes on a crowd.

2. The crowd will not be interested in prayer, and will begin to drift away as soon as you begin to pray.

3. You are not there to worship, but to evangelize.

4. If you are praying secretly, there is no need of open prayer.

5. Nothing is gained, quite a little is lost by it.

This is our conclusion after watching carefully for years. As soon as one begins to pray the crowd begins to drift; the devil will put some one up to some mischief. It is sometimes well after you have gotten your crowd and are sure of them to close with a brief word of prayer, mentioning the people, their homes and families in the petition. But be sure of the one you ask to pray, that he can pray short, or you will lose the good effect of your meeting.

The author has the following wise words to say about the song service. Those who are contemplating conducting street meetings should take this advice to heart:

This should not be long enough to tire workers, only enough to gather a crowd. Don't begin with familiar songs such as "Nearer, my God, to Thee," "Jesus Lover of my Soul," or "A Fountain Filled With Blood." Amateurs usually do this. These songs are so familiar a street crowd will not be attracted by them. They will say, "Oh, come on, that's a religious meeting."

If you use some of the new, bright, attractive songs, they will want to listen, and will not be so apt to disturb the singing, as they want to hear it. At first while the crowd is gathering, the lighter songs can be used, but later more attention should be paid to the character of the words. Now, one of the old hymns can be sung, it may awaken memories of by-gone days.

Toward the close of the meeting "invitation" hymns should be used. Don't sing, "At the Cross," it has been parodied with words of the vilest character and the rough ones in the crowd will often sing these words. There should be a good deal of singing interspersed with the speaking so as to hold the crowd and draw new people.

We think the following remarks about speaking out of doors should be heeded by all:

Begin in a conversational tone of voice. Speak to people nearest you, then increase volume of voice as you go on. Don't begin on a high key. Don't scream. A good rule is to "Begin low,
Talk slow,
Rise higher,
Take fire."

Spurgeon says of street preaching: It is very desirable to speak so as to be heard; but there is no use in incessant bawling. The best street preaching is not that which is done at the top of your voice, for it must be impossible to lay the proper emphasis upon telling passages when all along you are shouting with all your might. A quiet, penetrating, conversational style would seem to be the most telling. On, on, on, with one monotonous shout; and you weary everybody and wear yourself out. Use your voice as common sense would dictate.

Remember you can't talk as long outdoors

as inside; unless care is used, you will tire out in a few minutes. Save your strength for the most telling part of your address. Hold your chin up.

Speaker should speak with the wind. Talking with the wind in the face will soon tire out the speaker. Instead of having your own words blown down your throat by the wind, arrange to have it carry the message to others. Speaking with a strong wind the voice is carried farther, and a larger crowd will be gathered.

We often shouted out Scripture between the verses of a hymn. Speaking with the wind, one of these verses was carried a great distance. A notoriously wicked woman was sitting at her window, she heard God's precious Word, which came borne on the wind; it seemed a voice from heaven, and led to her salvation.

Finally we would urge every out-of-door gospel preacher to study the following advice on "What to Preach." Mr. Gibbud says, "Preach Christ Crucified" and give his reasons thus:

Stick to the old gospel. Rev. Archibald G. Brown, of London, in an address to open air workers, says, "Preach the gospel."

1. The gospel is a **fact**; therefore tell it simply.

2. It is a **joyful fact**; therefore tell it cheerily.

3. It is an **entrusted fact**, therefore tell it faithfully.

4. It is a fact of **infinite moment**; therefore tell it earnestly.

5. It is a fact of **infinite love**; therefore tell it pathetically.

6. It is a **fact difficult of comprehension to many**; therefore tell it with illustration.

7. It is a **fact about a person**; therefore preach Christ.

Preach the word. Nothing takes better with the masses. This old world needs the man with the book, not the man with an essay. Preach Jesus.

A young theologian prided himself on his ability as an exegete, and was always talking about exegesis; finally some of his fellows became tired of it. One said, "You're all the time talking about exegesis. Give us less ex-e and more Jesus."

Tell the dying world of Jesus. Use frequent illustrations. Urge to immediate decision for Christ. Personal testimonies to the power of Christ to save are good. The talks should be short and right to the point. Some one has spoken of five points as essential elements in all gospel preaching.

1. Ruin. Man's sinful and lost estate.

2. Redemption. The substitutionary work of the Lord Jesus Christ on the cross.

3. Reception. A full and present salvation to all who believe on Him.

4. Regeneration. The new life of righteousness and holiness, begotten of the Holy Spirit.

5. Responsibility. The responsibility of those who hear the gospel without receiving it.

If you see you are losing the crowd, you had better give way to some one else. A speaker can close by saying he would be glad to have a personal conversation with anyone. This may lead some one to seek him out as he takes his

place in the audience. They can then retire for a personal talk, to the outskirts of the crowd where they will not disturb the meeting.

We cannot do better than to add what Mr. Spurgeon has to say about the style for street preachers. "As to style in preaching out-of-doors, it should be very different from much of that which prevails within; perhaps if a speaker were to acquire a style fully adapted to a street audience, he would be wise to bring it in-doors with him.

"A great deal of sermonizing may be described as saying nothing at extreme length; but out-of-doors verbosity is not admired. You must say something and have done with it, and go on to say something more, or your hearers will let you know. "Now then," cries a street critic, "let us have it, old fellow." Or else, the observation is made, "Now then, pitch it out! you'd better go home and learn your lesson." When these outspoken criticisms are not employed, the hearers rebuke prosiness by quietly walking away.

"Very unpleasant this—to find your congregation dispersing; but a very plain intimation that your ideas are also much dispersed. In the street a man must keep himself alive, and use many illustrations and anecdotes, and sprinkle a quaint remark here and there. To dwell long on a point will never do. Reasoning must be brief, clear and soon done with. The discourse must not be labored or involved; neither must the second head depend upon the first; for the audience is a changing one, and each point must be complete in itself. Come to the point at once; and come there with all your might!

"Short sentences of words and short passages of thought are needed for out-of-doors. Long paragraphs and long arguments had better be reserved for other occasions. In quiet country crowds there is much force in an eloquent **silence**, now and then interjected; it gives people time to breathe and also to reflect. Do not, however, attempt this in a city street; you must go ahead, or some one else may run off with your congregation. Shams and shows will have no mercy from a street gathering. Have something to say; look them in the face; say what you mean; put it plainly, boldly, earnestly, courteously—and they will hear you."

Dr. A. W. Thorold, an English bishop, lays down four rules in relation to street preaching:

To be listened to is the first thing, therefore be interesting.

To be understood is the second; so be clear.

To be useful is the third; so be practical.

To be obeyed is the fourth; therefore speak as the oracles of God.

Dr. Thomas Guthrie, of Edinburg, one of the greatest preachers of modern times, says the speaker should—

Prove! So appeal to the reason.

Paint! So appeal to the imagination.

Persuade! So appeal to the affections.

THE OPEN AIR GOSPEL.

We have recently heard of two small conservative towns in New York state where open-air services have been tried for the first time. The morning services were very poorly attended. The pastor arranged for open-air

meetings on a sloping lawn and found the plan a great success.

Thus encouraged he planned another regular mid-week service out of doors in an adjoining town where, we think, the pastor had another charge. The unique feature of this meeting was that the place chosen for the services was near the postoffice where all the summer visitors came for their mail.

On the first night there were about 100 in attendance. Friends of the saloon keepers grumbled because the meetings were held on a lawn next to a saloon, but the message of word and song went forth with power and the influence of the meetings was felt.

STORIES FOR SUMMER CAMPS.

Rev. H. M. Burr, in his charming book "Around the Fire" (Association Press, N. Y., 75 cents), says in the Foreword:

When the night is black about the camp-fire, and the flames die down, and the half-burned embers fall into the ashes, we look into the red chamber of romance and see the flickering shapes of the men of long ago. The silence deepens and the world of today is swallowed up by that of a yesterday older than history. The blood of Angle, Saxon and Jute, Kelt and Slav, sings in our brains.

Something touches our eyes with the magic wand and we see at the heart of the fire pictures of the world when man was young. The backlog becomes a ruddy screen upon which pass and repass the heroes who won a world for us by their courage and skill.

These tales in "Around the Fire" go with the moving pictures of the backlog. There are more where these come from, and the lovers of the open fire can read them for himself.

There are eighteen stories suitable for telling around the evening fire at a boys' summer camp. There is no time in one's life where deeper religious impressions are made than during that mystic hour just after daylight ends and bedtime comes around a summer camp-fire. This book will prove a welcome friend to all camp leaders.

MONTHLY BENEVOLENCE PLAN.

The following subscription blank is used by the Garvanza Church in Los Angeles and could be used successfully in many churches that do not use the Duplex weekly system:

MY MONTHLY BENEVOLENCE SUBSCRIPTION

I promise to pay each month for one year, the sum which mark X in the margin, to help meet the benevolent expenses of the

GARVANZA CONGREGATIONAL CHURCH

This monthly payment to commence..... 191

Name.....

Address.....

| \$5 | \$3 | \$2 | \$1 | 85c | 75c | 65c | 50c | 40c | 35c | 30c | 25c | 20c | 15c | 10c | 5c |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|----|
| | | | | | | | | | | | | | | | |

OVER

EVERY-MEMBER-A-WORKER SYSTEM.

The pastor of the First Church at Alexandria, Minnesota, has introduced an "Every Member a

Worker" system. A list of 32 church activities is sent to every member, of which each is to choose one or more to which he will give a half hour or more a week. For this work the town is divided into districts, and each member is to assume some definite work within his or her district.

PAYING BUILDING FUND PLEDGES.

The Harrisburg, Pa., Harris Street United Evangelical Church, has sent us a little receipt card used by them to facilitate regular payments. On one side of the card is the official name, etc., while on the other we find the following:

"Amount Due..... \$" These words occupy the top of the card. Down the left side are printed the date "1915" and the names of months from May to February. There are lines across the page and a column for crediting the amount of payment and a space for the signature of the person receiving the money. Payments are to be made monthly. This is a very simple and easy way for every one to share in paying for the building.

HOW I STOPPED LOUD TALKING IN THE VESTIBULE.

Rev. H. H. Wilbur, Junction City, Ohio.

In the April Expositor there appeared an item stating that a brother had installed a buzzer in the lobby to warn the people that the talking should cease. A similar condition in my church here was the source of much concern on my part. I adopted the following plan which worked so well that I am writing you about it thinking that it may help somewhere else.

I had this card printed:

I took an usher into my confidence. No one else knew of it until these cards were passed out as the congregation began to assemble. The effect was like magic. We have had orderly and respectful crowds ever since.

The Lord is in His
Holy Temple; let all
the earth keep silent
before Him.

FOUR GOOD SERMON TOPICS.

The Principal Thing—Money.
Friendship vs. Business.
God and the Poor.
Old Fashioned Honesty.

To Keep From Going Blind.

A gentleman who was passing some mines observed a great number of mules in a field. He asked a little boy why there were so many mules there. "These mules are worked in the mines through the week," replied the boy, "and they are brought up into the light on Sundays to keep them from going blind."

And Sunday answers the same purpose with men. A blind, dead, tired body, and a blind, starved soul, are the result of Sundays ill spent.

GOOD SERMON TOPICS.

Rev. R. M. Pratt, Coupeville, Wash.
The Living Presence. (Communion).
To Die is Gain.
The Gospel of Health.
The Things that Remain.
Evening.

The Fun of Beginning Again.
The Watchword of the French Revolution.
The Battle of the Books.

LEAVING A SERMON.

It is the custom of Rev. F. J. Meyer, of Minnequa, Colo., who has two charges which he serves alternately, to leave a written sermon in the church where he is not to preach. This sermon is used by some officer of the church or one of the Christian Endeavors in conducting the morning service. The plan is well worth passing on to other pastors who are carrying on more than one pastorate.—Exchange.

A TROUBLESOME PROBLEM SOLVED.

At Glenolden, Pa., the pastor has put into practice a novel plan for persons who cannot be prevailed upon to send for their church letters, by which the pastor is authorized to send himself for them. Cards are presented to the prospective new members, reading as follows:

"I hereby request the pastor of the above church to send toChurch,..... for my letter of dismissal and recommendation to the Glenolden Church. Thanking the church for prompt compliance in forwarding letters to above pastor,

"Sincerely,"

It is simple to secure the members' signatures and the plan works well.

PRAYER MEETING TOPICS.

Rev. Lewis E. Yahn.

The Power of Prayer. James 5:13-19.
Wrong Kinds of Prayer. Matt. 6:5-16.
A New Testament Church. Acts 2:43-47.
Christ and the Church. Eph. 5:22-33.
The Christian Faith. Hebrews 11.
The Christian's Experience. 1 John 5:13-21.
Witnessing for Jesus. Acts 1:6-12.
How to Win in the Race. 1 Cor. 9:24-27.
The Indwelling Christ. Col. 3:5-18.
The Blessings of a Free Country.
The Beam and the Mote. Matt. 7:1-16.
The Man Within. 2 Cor. 4:16-18.
What Christ is to Me.

DOLLAR SUNDAY.

Bethel Church, Ontario, California, desired to raise \$500 recently and the trustees proposed that each member be asked to contribute one dollar extra on Sunday, May 2nd. The church bulletin on which this announcement appears designates the day as "Dollar Sunday."

A CHURCH HOME FOR SOJOURNERS.

The First Church in Cambridge, Mass., is among the churches which have adopted an associate membership for those who desire a settled church connection without in any way severing their ties with their home churches.

Ministers or others concerned are kindly requested to inform its minister of persons to be in Cambridge who may wish to avail themselves of its privileges, and an endeavor will be

made to give them a cordial welcome with affectionate Christian spirit, and to offer them a church home, thereby helping to foster their religious life and to strengthen their attachment to the church.—Exchange.

SUNDAY EVENING MUSIC.

The music for the Sunday evening service is an important subject. It will pay the empty pew preacher to take a little time out of the study even to build up and improve this part of the service. It provides the greatest magnet for the crowd, and will insure a "go" to the meeting. No one succeeds without making the music a feature.

A quartet sings beautifully, but has too little volume to lead a congregation. The little "ditties" in the gospel song-books are widely criticised and with some justice, and yet many of these easier pieces stay in the mind, catch enthusiastic support, and attract when staid hymns would fall flat.

When the audience sings unanimously hearts are thrilled, unity is secured, and personal interest is insured. Even though the music leader can not grip the audience, the pastor may help by asking the ladies, the men, or different sections to repeat the chorus until all start singing. Stay at an easily sung piece until every one is interested.

Rev. B. F. Dimmick, pastor of Wesley Church, Columbus, O., printed on his church bulletins the following: "Send up to the pastor in writing your favorite hymn by an usher. It will be sung at the praise service." This is a fine plan. It gives an interest in this part of the service, and enables one to find the popular songs. It is well, when five or six are suggested, to have the audience vote on the one most desired.

When a new piece is tried, ask every one who likes it to hold up his hands; then those who do not to do the same. Pass slips of paper and request the people to write their favorite piece upon these slips. Select the ones suggested by the most people. Songs that the people like and will sing must be used.—C. F. Reisner, in Workable Plans for Wide-Awake Churches.

A CLASS THAT CONDUCTS EVENING SERVICE FOR THE PASTOR.

The pastor's class of girls in a California Congregational Sunday School often conducts the evening service for him. The membership of this class is made up of young girls of high school and normal school age. On occasions when they conduct the service the president of the class presides usually assisted by the secretary. Other members of the class usher and take up the offering, and the class furnishes all the music.

Like most working classes this one is growing. It started with six members; there are now twenty-eight names on the roll. The activities of the class are not confined to the home church or even to the home land. It supports a class bed—memorial—in a hospital at Harpoot, Turkey. One year the girls raised seventy-five dollars for missions.—Selected.

SUNDAY MORNING LECTURES.

At the First Congregational Church, Los Angeles, one of the pastors usually lectures in the main auditorium during the Sunday School

hours. The following card gives the outline of such a course by Dr. Turk:

"THE ETERNAL GOD"

How can we know Him?
What shall we think about Him?
A SERIES OF

Three Lectures

AT THE

First Congregational Church

SOUTH HOPE STREET NEAR NINTH

Sunday Mornings at 10 o'clock

BY

Dr. Morris H. Turk

A SERIES OF STUDIES IN THE THEISTIC
INTERPRETATION OF THE WORLD
AND MAN

May 9, The Cosmic Creator

The origin and development of the world. Theism versus Materialism.

May 16, The Universal Sovereign

The presence of God in human history. His moral purpose and power.

May 23, The Eternal Father

God's relation to man. The social implications of the Divine Fatherhood.

These Lectures are open to the public and the heartiest invitation is extended to everyone.

The Lectures will be given in the Church Auditorium and will begin promptly at 10 o'clock. The sessions will close at 10:45.

A special invitation is given to all to attend the Opening Exercises of the Bible School Sunday mornings at 9:30 in the Parish House. There are classes for all ages.

THE FIRST CONGREGATIONAL CHURCH

LAM ANGELES

Rev. Wm. Morace Day, D. D., Rev. Morris H. Turk, Ph. D.,
Pastors

THE MONTHLY REPORT PLAN.

A church in Minneapolis has inaugurated with marked success a report of past events in the church which is published monthly. It is in folder form, covering usually three pages. For some years the pastor has prepared and read such a report at the first midweek meeting of each month, after which it was placed on file.

This year the church voted that in addition to this it should be printed and placed in the hands of all families of church membership. The purposes are several; it keeps the pastor in touch with all departments; it makes possible a careful estimate from month to month of the progress and strength as well as weakness of the different departments; it contributes materially to the unification of plans and achievements; it makes for intelligent information on the part of every family regarding the church life; it stimulates enthusiasm and awakens interest; it is sent by mail to every family living outside of the immediate parish and to the absentee members, and so strengthens the bonds between them and the home church; and finally, a class of boys who are responsible for the distribution of the folders are thus given definite church service. The cost is nominal, being under \$4 for 250 copies, and the scheme is a real success.—Congregationalist.

ONE WAY TO RAISE MISSIONARY MONEY.

The following unique and interesting method of raising money is described by John Sorenson in The C. E. World, as follows:

To collect missionary money the Second Presbyterian society, Council Bluffs, Io., constructed a mammoth thermometer. A piece of

smooth lumber one inch wide and ten feet, six inches long was secured. The top was rounded to give it the thermometer appearance. A long, round groove one-half inch deep was cut in the wood.

Then some glass tubes were procured—steam gauges were used—twelve inches long, or longer. They were laid in the groove and fixed in place by small strips of brass one-quarter inch broad laid over the joints of the tubes and fastened to the boards by tacks.

If glass tubes cannot be procured get a long strip of galvanized iron cut the length of the groove and wide enough to go around a one-half inch water pipe, leaving an open space of about one-eighth of an inch all the way up. The galvanized iron may be hammered into shape with a wooden mallet. Place this iron tube, in the groove instead of the glass tube, and leave the opening outward so as to see the pennies when they are put into the tube.

Pile fifty pennies on top of one another and measure the space they occupy. Mark the thermometer at intervals of fifty pennies. The figures may be burned into the wood with a pyrographic outfit.

For the mercury bulb at the bottom get a three inch wooden ball and saw it in two. Bore a hole through the thermometer at the place where the ball is to be fixed, and fasten the bulb in place so that it can be removed if desired in order to get the pennies out at the bottom.

Let the young people try to fill the thermometer at the missionary meeting. The pennies are put into the tube at the top, and they will turn over and lie flat when they strike the bottom. The figures at the side record the amount put in.

A thermometer like this can be used many times, and can be loaned to other societies or to the Sunday School. It is good for collecting pennies at Thanksgiving and Christmas-time, or it may be used for collecting odd pennies at any time.

WORSHIP AND SERVICE IN A MODERN CHURCH.

Every once in a while some community builds a perfect church edifice, that is, perfect for the work it is calculated to do. Such a building is the Pilgrim Congregational Church of Pomona, California.

It is a large cathedral church, or at least it so impresses us, built of red brick. It was our privilege not long ago to examine it carefully.

The buildings, for there are three, occupy half of a large city block in the residential part of town. The main building is the auditorium built in Gothic style with stained glass windows and large, high, square towers. The main entrance is stately under the great tower, but there are two other means of entrance—one on the left from the quadrangle and the other from the right through a covered entrance from the side street. This also has an inclined floor enabling wheel-chairs and aged people to enter with ease. At the rear and on the side street is entrance to the church office and pastor's study.

Some distance away from this stately building, and connected by means of attractively artistic pergolas is Pilgrim Hall, a perfect chapel and parish house by itself. Here are

ample rooms for classes, Sunday School, Clubs, etc. The ladies' parlors are here and open through French windows directly out upon the quadrangle. This quadrangle is amply large, carpeted with green grass and open to the delightful Southern California sky.

In the rear of this Pilgrim Hall is what the people call a "Society Hall." It is really a gymnasium, nicely equipped. There is also a small bowling alley, ample locker rooms, a boys' club room and other appliances. The church is equipped with a splendid kitchen, parlors and rooms for its young people's societies. There is almost everything to work with.

This church is situated in a city of fourteen or fifteen thousand people where there are no saloons and also no Y. M. C. A. or Y. W. C. A. Such a church as this in a locality of the character described is the kind of a church calculated to make the modern minister with the instincts of a social gospel rejoice at the good sense these Christians have shown in building a beautiful and usable house for the glory of God and the good of men.

This church plant also includes a house on the rear of this same large lot for the use of the minister, if he desires it. The front of the church is made more beautiful by the presence of broad grassy lawns bordered at the curb with palm trees, and beautiful flowers.

One comes away from a study of this great, modern, \$100,000 plant feeling that here the worship of God and Christian instruction find a most helpful and wholesome expression in practical service and social activity. It was said on all sides that the men and women of this church are numbered among the most active and progressive leaders of the community life of that city and the statement causes no surprise whatever.

THE PRAYER MEETING.

Topic: "What to Do With the Word." Psalm 19.

The leader may give instances of how a "word" influences people. Then let him show that the important thing is one's attitude toward what is said friendly or unfriendly, willing or unwilling. Speak now on Matt. 13:23 on "receiving" the word—giving God a chance to get at us. Let others speak on the following points, showing what we should do with the Word of God.

1. Keep it. Luke 8:15; Prov. 3:1.
2. Remember it. Ps. 119:93; Col. 3:16.
3. Meditate on it. Josh. 1:8; Ps. 1:2.
4. Obey it. Rom. 6:17.
5. Make it a rule of life. 2 Thes. 2:15; 2 Tim. 1:13.
6. Ponder it with joy. Ps. 119:24, 77.
7. Love it. Ps. 119:127.
8. Confess love for it. Ps. 119:46; Deut. 6:7.
9. Reverence it. Neh. 8:5, 6.—Exchange.

ONE WAY TO MAKE PASTORAL CALLS.

We saw in the study of the First Presbyterian Church at Pomona, Cal., a unique scheme for keeping tab on a parish. It consisted of a map of the city and vicinity placed on the wall. The large map was an outline of the whole city divided into sections or divisions, each one numbered or lettered. In each section was a small street map of that

particular part of the city and a little pad or paper containing the names and addresses of the church people living in that section.

A general view of this map showed a number of little pads or tablets of paper hanging from pins located in the very heart of the division to which the list of names belonged.

What an easy and efficient scheme this is! We have never seen anything just like it, but here the pastor has right before him his whole parish so that when he goes out to call in a given section of the city he can take the list of names of that section, and if he desires he can take the little street map of the same locality. Such a plan would be a wonderful help to many pastors.

A NEW KIND OF ANNIVERSARY.

Churches sometimes do not use all their opportunities to hold and interest their young people. Young folks like action and as Dr. Charles Sheldon says, they like dramatic action especially.

This idea was splendidly worked out in Quincy, Ill., among the young people of the First Presbyterian Church. The Endeavor Society assisted in celebrating the diamond jubilee of the church by graphically presenting both the yesterday and today of its history in three scenes.

The first scene presented the organization of the society. The pastor of that period 1888, was shown against the piano, reading a constitution of the society which the young people signed, although some of them objected to part of the pledge. The ladies in this scene were all dressed in the styles of 1888, a display of fashion that aroused the keenest interest. Eight charter members were present.

The second scene showed the society as it is today, while the third scene showed the Junior Society, one of the best in the state. It won the state banner last year and is doing fine work.

ROUND TABLE QUESTIONS ON BUSINESS MANAGEMENT.

The following list of suggestions for a Round Table Talk on "Business Principles in Church Management," has been sent to us and we wish to commend it to the brethren for local conferences and church conventions:

1. Criticisms of Church Management.
2. Better Methods.
 - a. Select good managers.
 - b. Let them manage, give all orders and authorize all expenditures through president.
 - c. Call for regular monthly accounting.
 - d. Let auditors count collections each Sunday and audit accounts each month.
 - e. Keep church informed of financial condition.
 - f. Let each retiring board of trustees suggest a budget for following year and church pass on it.
 - g. New board get budget subscribed by personal canvass of all members and attendants.
 - h. Keep within the budget.
 - i. Get pledges paid regularly, send monthly statements and keep after back pledges. Blanks.
 - j. Pay all bills at regular time monthly.
 - k. Have everything ready first Sunday in year to do business. Don't lose a Sunday.

1. Deliver package of envelopes to each subscriber by mail or personal distribution before January 1.

3. Results of Better Methods.

a. More money to work with.

b. Men more willing to give as needed.

c. Credit of church improved.

d. Religious influence increased.

e. More efficient business men willing to give time when good business methods used.

4. Final Exhortation.

a. Ministers—Their share in the success of the plan. What can they contribute to help, what must they guard against and what advantage will they reap?

b. To the laymen—To go and apply these methods in 1915.

VISITING DAYS IN THE SUNDAY SCHOOL.

On the same principle which led the up-to-date public school to inaugurate "visiting day," the "Sunday School Superintendents' Union of Boston and Vicinity" has appointed a visiting committee which now stands in readiness to aid any superintendent or class teacher to make an occasional visit to another school, by providing, if desired, a suitable substitute for such visitor's own school or class on the date of the visit.

A card of introduction to the superintendent of the school visited will be furnished and definite directions given as to time and place. Each visitor will receive two copies of a leaflet containing questions on Sunday School work which suggest valuable points to be noted. One of these may be handed to the superintendent; the other is to be returned, with comments, to the chairman of the committee.

The visiting teachers of the public schools where this plan, in various forms, has already been proved, gain new insight into progressive methods, get a fresh vision of the importance of their work, and form acquaintances that are professionally helpful.

In the equally or even more important field of religious education the same mutual benefits—to school and teachers—cannot fail to result from the infusion of new life and enthusiasm, the stimulating interchange of ideas and experience.—Pilgrim Teacher.

REVIVING A COUNTRY CHURCH.

The Congregational Church at North Pomfret, Vermont, is situated in a farming section where there is no village of any size, only a scattered population. The pastorates have been short and much of the time there was no preaching.

Sometime ago a "Red and Blue" contest was started and regular preaching began. Two young ladies were chosen as captains of the Reds and Blues, who entered into the work with great enthusiasm and in the most friendly spirit.

The entire section of the town was thoroughly canvassed. Invitations to join one side or the other were sent to people known to be coming to Pomfret during the summer. New families were looked up, brought to Sunday School and cordially welcomed. A new spirit took possession of the church and community.

The interest was general, the people actually began to work for the church and in a spirit of perfect harmony. Splendid results soon began to appear.

Such work as this shows the possibilities that are wrapped up in even discouraging fields. What is needed to awaken them is vision, right methods and enthusiasm.

THE PASTOR'S AID COMMITTEE.

A great many of our young people's societies have a committee called "The Pastor's Aid Committee," that is calculated to be of real service to the church. In the Christian Endeavor World we read of a pastor who makes use of his young people in a very practical manner. Each member of his young people's society has a card, a copy of which we print below, and takes pride in being a real pastor's aid.

Work for the Pastor's-Aid Committee.

1. Report Monthly to the Pastor.

a. The total number in attendance at church services.

b. The average number in attendance.

c. The highest number at any service.

d. The fewest present and why.

e. The number of men and boys.

f. The number of women and girls.

g. The number present at special services during the month.

2. Report Weekly to the Pastor.

a. The names of any that would welcome a call by him.

b. The new families in the district.

c. The names of any that should be enrolled in any department of the church.

d. Any information helpful to him in any way.

3. Report Daily to the Pastor.

a. Any cases of serious illness.

b. Any urgent appeals for help.

c. Any urgent need to call.

d. All information which may prove beneficial to his work for the day.

(The territory to be properly arranged in districts to be served by members of committees; the above points to be considered in their work and closely observed).

THE STEREOPTICON FOR SUMMER NIGHTS.

We have just received an announcement from George W. Bond Slide Company, 14 West Washington street, Chicago, stating that for a very small sum they will make a contract for ten sets of slides for the summer months.

We also desire to call attention to the splendid lecture service by the Underwood & Underwood Co., of New York City, 417 Fifth avenue.

THE PASTOR'S BOX.

The following note appears on the bulletin of the Olivet Congregational Church of St. Paul, Minn. We commend the plan to our readers:

"The Pastor's Box."

The "Pastor's Box" is to be found in the rear of the auditorium at the end of the center aisle. It is there to receive your suggestions, criticisms, questions or any information you may have to offer. While it is

necessary that you sign your name to your deposits, no names will be divulged by the pastor. Please make use of the box freely and frankly.

FOR YOUR CALENDAR.

Why Be a Christian?

1. Christ died to save men.
2. Christ is abundantly able to save all who come to him.
3. There is no other way of salvation.
4. Being endowed with mind and will, it is possible for everyone to believe.
5. Believe on the Lord Jesus Christ and thou shalt be saved.
6. To help with the Lord's work.

Why Be a Church Member?

1. Because God has instituted the church.
2. Church membership will do you great good.
3. To live apart from the church is to use your way, not God's.
4. Your neglect may grieve the Spirit.
5. Neglect may cause the loss of your soul, and that of others.
6. Because the church is your spiritual mother (Gal. 4:26) and it is shameful to neglect your mother.
7. The Apostle says "Forsake not the assembling of yourselves together, as the manner of some is."
8. Is there any valid reason why you should not?—Selected.

HOW ONE LAYMAN ADVERTISED HIS CHURCH.

During the time the services of the Clarendon street Baptist Church of Boston were being held in Old Berkeley Temple, Mr. George W. Coleman, a deacon, and an advertising man, prepared the following circular and distributed it throughout the district in which the church is situated:

Something Doing Sunday Night at
Scenic Temple
Berkeley and Dover Streets.

A man will pay for an advertisement to boost his business. Why shouldn't he be glad to do as much to promote his church? It all depends upon how much he cares for his business and how much he thinks of his church.

I think so much of that Sunday Evening Service in the Scenic Temple that I am glad to pay for this "ad" just to tell you about it.

To my mind it is the most interesting thing going on in the South End just now. You never saw anything like it before.

Listen! A half-hour of moving pictures such as would do your soul good to see! A bright, snappy chorus of young people who sing for the love of it. Good instrumental music, too.

A straight-from-the-shoulder talk on a subject you have been thinking about by a man who knows how to talk as well as any man you ever heard. And, by no means least, a fine crowd of people that you needn't be ashamed of. And, still more, the audience has a chance to ask questions after the talk from the platform, the way they do at Ford Hall.

Begins at 7:30 o'clock.

Come next Sunday night, if you haven't any better place to go. Get the girl and bring her along. I am doing you a good turn in this thing. Put it to the test.

SUMMER SCHEDULE.

One good way to meet the summer slump in church going is to plan a campaign ahead so people will know you mean business and intend to stay on the job. The following card gives some idea of the plan:

SUMMER SCHEDULE

of

SUNDAY SERVICES

JUNE—JULY—AUGUST

OLIVET CONGREGATIONAL CHURCH

Iglehart and Dewey Avenues,
Merriam Park, St. Paul, Minn.

9:30 A. M.—Sunday School

A thoroughly graded school.

Classes for all ages and sizes.

10:45 A. M.—Morning Worship.

An abbreviated order of service.

Brief and breezy messages.

COME AND ENJOY YOUR SUNDAY MORNINGS WITH US.

NO SUNDAY EVENING SERVICES UNTIL SEPTEMBER.

W. A. Buchanan, S. S. Supt.
George Mahlon Miller, Pastor.



INCREASE YOUR ATTENDANCE By Using ILLUSTRATED PRINTING

It's Church Printing with the 20th Century Touch

On receipt of 25c I will send you a cluster of the brightest and brainiest church printing you have ever seen. Many in beautiful colors. Worth many times the price for ideas and suggestions it contains

JOS. E. BAUSMAN, CHURCH PRINTER

542 East Girard Avenue, Philadelphia

PRINTING for CHURCHES

SAVE money for yourself and your church by using our Printed Supplies for churches. We have cards for almost every occasion in church and Sunday School work, church calendars, weekly offering envelope system, the duplex envelopes, pastor's holiday souvenirs, motto cards, topic cards, birthday cards, class pins, novelty invitation folders, and lots more that you will be glad to know about. Write for our new catalog today.

**The WOOLVERTON PRINTING
& PUBLISHING CO., OSAGE, IOWA**

A \$1,000,000 Church and the Down Town Problem

E. A. King

In the recent visit of The Expositor representative to Los Angeles, Cal., nothing made a deeper impression on us than the great Trinity Auditorium Church, situated in the heart of a great city life. Rev. A. L. Marshall, the director of Religious Education there, very kindly showed us through the great building and answered all our questions gladly.

The structure is an imposing one, and ministers to the whole of life, both in the individual and society. While the enterprise was born in the heart of the Methodist Episcopal Church South, and is now a part of that great domination, still, as Mr. Marshall told us, the spirit of the work has burst these narrower bounds and the sponsors for this great enterprise do not tarry at the bounds and limits of denominational creed. They are seeking to minister to all the people who come within their reach for the common good and the whole of life.

The great auditorium seats at least twenty-five hundred people. The pipe organ cost \$25,000, and is a source of great usefulness. Moving pictures are used every Sunday, as well as at other times. The Sunday School, numbering something over a thousand, meets in the auditorium and then breaks up into classes in various other smaller rooms. There is a Junior church, innumerable clubs and societies, a fine library, church offices and pastors' studies, a gymnasium, banquet rooms, etc.

In connection there is a great modern hotel with every convenience, a cafeteria, and other agencies for serving the public. The auditorium is used on Sunday as a place of worship and Christian instruction. The building is open all the time. Something is always "going on." There is a manager of the auditorium proper who centers as many of the leading musical events of the city in this great building as possible. Entertainments are very numerous and the whole building is a beehive of continuous industry.

Rev. Charles C. Selecman, the present pastor, describes a Sunday program as follows:

"Our Sunday program is a strenuous one, beginning at 9 a. m. with free moving pictures of a Biblical or an educational nature, during which a twenty-piece orchestra plays. These pictures last thirty minutes, and put a premium upon early attendance.

"The Sunday School is thoroughly organized, and each department has its own opening and closing exercises. Our four smaller auditoriums, seating from 250 to 400 each, are used by these departments. A year ago our Sunday School was running from 150 to 200 in attendance; now we are running above 700, and have set our mark for 1,000 in attendance.

"Our Sunday afternoon sacred recitals are very popular, and seem to be doing considerable good. These recitals vary in nature from a simple program of organ music or a song recital by some famous local talent to an elocutionary rendering of excerpts from "Les Misérables," or from "Pollyanna." From 1,200 to 2,000 people attend these recitals. No admission is charged, but a free-will offering is taken.

"At 4:30 p. m. our parlors are open for a pleasant Sunday afternoon for the young peo-

ple and the strangers who are within our gates. The evening service consists of the usual Epworth League, now running to about 150 in attendance, and the preaching service is followed by an evangelistic after-meeting. We have established the people's forum on Sunday evenings, allowing ten minutes for some speaker to present some worthy reform movement or the interests of some public institution."

Concerning his efficient helpers, Mr. Selecman says:

"Rev. A. L. Marshall, a graduate of Garrett Biblical Institute, is director of religious education and pastor of our Junior Church. The Junior Church assembles in the gallery on Sunday mornings and remains in the main service until the offertory, during which it marches through the side door to the Junior auditorium for its own service. We have also the kindergarten church for children from three to six years old, and a nursery for children under three.

"Mrs. A. L. Marshall devotes her time to the promotion of the Sunday School, the direction of the social life of our young people, and to certain phases of social service. She is, of course, a great help to the women of the missionary societies and Bible classes."

This attempt to solve the problem of the great city church will be watched eagerly by church leaders throughout the country.



Promoting Regard for the Sabbath.

To promote the regard of men for the Sabbath there needs to be not only instruction from the pulpit and by the press, but the greatest care on the part of God's people in their personal observance of the spirit and the letter of Sabbath law. The plea is not for return to the excessive legalism of the Pharisees—our Lord rebuked that—nor for the cast-iron severity and sunless solemnity of the Puritan; but for a Sabbath rest that will lift people up out of the heavy, poisonous atmosphere of secularism; will open the "skylights" and flood the soul with the joy of God.

ILLUSTRATIVE DEPARTMENT

Illustrations from Recent Events

Paul Gilbert

"Damn Billy Sunday."

(666)

Luke 15:7; Luke 18:13.

Billy Sunday received a letter from a "down and out" who left a lodging-house one morning, penniless and "dying for a drink." He had been reading newspaper summaries of Mr. Sunday's sermons, and had "felt the force of them." He begged in vain for drinks in several saloons. Finally, in one place, he was allowed to join in a toast. He tells the rest in his letter to the evangelist:

"Having my drink, I waited for the toast. The leader then said: 'Are you ready, boys?'"

"They all lifted their glasses, and the leader said: 'Damn Billy Sunday.'

"I would not drink that toast after reading your sermons, and I did not drink. As they were about to empty their glasses, I cried, 'God bless Billy Sunday,' and dashed my drink to the floor. Of course, I was thrown out, and I feel a better man. You will never know who wrote these lines, but I pray to the God whom I have denied and sold for a mess of pottage to bless you and your work.

"My mother is broken-hearted; my wife is seeking a divorce; my boy is being brought up to look with shame upon his father, and I am a weary outcast. But I pray again that God may bless you and your work and aid you in your fight against rum."—Literary Digest.

Setting an Example.

(667)

1 Cor. 8:13; 1 Tim. 4:12.

King George of England has given evidences of real kingliness during the past few days by his courageous decision to set an example for sobriety in the great crisis brought on his kingdom by the war, by pledging himself and his household to abstain from intoxicating liquors. The king's private secretary, Lord Stamfordham, officially published the decision as follows:

"The king will be prepared to set an example by giving up all alcoholic liquor himself and by issuing orders against its consumption in the royal households, so that no difference shall be made, so far as his majesty is concerned, between the treatment of the rich and the poor in this question."

A Great Challenge.

(668)

1 Cor. 9:25; Matt. 16:24; Gal. 5:24.

The following words of Dr. Speer should come with great force to every Christian and every college student at this critical time in the world's history:

We hope that this war situation will recall the church to the sacrificial principle of missions. The church as a whole has never done anything sacrificial. Individual Christians have followed Christ, but the church, as Duff said, has played with missions. An average of a few dimes a year from each member has represented the measure of her missionary giving, and now there are some who doubt whether the Church can continue to do even this. * * * What warrant have we in a time of distress for making Christ and his cause suffer first? This

was not true in the infinitely darker days of the American Civil War. The church then rose to a greater fidelity. Some of the foreign missionary organizations were born then. Others sent out during the war the greatest companies of re-enforcements they had ever sent. Missionary incomes in some cases not only held their own but increased. The war which now shadows the world and the sacrifices which are willingly made in it should shame our timidity and our tame trifling with duty, and call us to deal with life as a reality and with the work of Christ in the world as worth more devotion than national honor or commercial advantage or racial pride. Every soldier dying for his country on a European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the Cross, but not the Cross of Christ. If they have counted their cause above their lives and their every possession, why not we? What they freely yield to their lords of war and death shall not Christians give with joy to their Lord of Life and Peace?

The Contagion of Character.

(669)

2 Sam. 1:26; 1 Sam. 18:1-3; 1 Thess. 1:6.

I had two dear friends in my schooldays, who went to college together, and their lives were interbound as the heart of David was knit to the heart of Jonathan. In the second college year one of the two, one of the finest, most sensitive souls, finished his short course on earth. Not long after I met the other, a man of unexpressed religious faith, though of clean and upright character, and he said, as we talked of our common friend, who had slipped out of our sight for a time, "I do not know where to go now, or where to turn; my light has been taken from my eyes. It was in his companionship that I saw."—Robert E. Speer.

A Ready Witness.

(670)

1 Pet. 3:15; Col. 4:6; Mark 9:50.

In some respects Mohammedans put us to shame. They do not apologize for their religion, and the last thing they want us to do is to apologize for ours. Even a little girl about six years old in Cairo, who was asked if she were a Mohammedan, replied as quick as a flash, "Yes, thank God, I am a Mohammedan!"—Mott.

Because of Prayer.

(671)

Acts 12:5; Col. 1:9; Acts 4:31.

In Madras it seemed on one occasion as if everything was about to go against us in the great pavilion. Until a few months ago we did not know why it did not go against us. Everything had been tempestuous, and it seemed as if all would be lost. If the name of Christ was used, it was hissed. Suddenly a hush came on the assembly, then a deepened attention, and then a wonderful responsiveness. A few months ago, at Lake Mohonk, we learned from Mr. Isaacs what had taken place. We saw several persons leave the pavilion, but supposed it

was because of their antagonism. Last summer we learned that they were Christians, who went out to give themselves to prayer. We saw this tempest stilled by Christ, as he stilled the tempest in olden days on Galilee.—Mott.

Calling.

Matt. 21:28; John 9:4.

"I hear the voice

Of one who calleth,

Calleth sweet and clear,

For men to reap for him

A harvest white.

Oh, soul of mine, rise up and answer him

Before the night,

The long night fallett,

And the day be gone, thy day be gone."

Enough and To Spare.

2 Cor. 8:5; Eph. 5:25.

In Evansville, Ind., I was in the home of a Christian doctor who told me that in 1860 and 1861, when the call came for volunteers, they had a congregation of 225 members, and out of it 63 went to the front, and about half of them never came back. One-fourth of the entire membership of the church went out as volunteers. At that time, from Illinois, one out of every seven of the entire population went to the front; from Kansas, one out of every six—not of the church membership, but of the entire population; from Louisiana, one out of every five; from Georgia, one out of every four; and North and South Carolina sent 28,000 more volunteers than they had voters at the time. That is the kind of sacrifice of its very life that this nation was ready to make, when they were desperately in earnest.—J. C. White.

Preaching All The Way.

Rom. 13:13; Col. 2:6; Col. 4:5.

You remember the sweet story in the life of St. Francis of Assisi, to whom one day a young monk came with a word of inquiry, and to whom the older man gave the indirect reply of an invitation to walk with him in the streets of the village that lay at the foot of the hill below the monastery where they dwelt. They passed through the gate of the village, to and fro, to preach the gospel, as St. Francis had said to his younger friend, yet all the while the older man spoke never a word. When at last they had come back to the door from which they had gone, still in silence, the young man turned and said, "But, good father, when shall we begin to preach?" "Oh," said the older man, "My son, we have been preaching all the way. Our example has been noted and looked at. Little will it avail a man that he go anywhere to preach unless he preach as he goes."—Speer.

What Anger Does.

Job 5:2; Eph. 4:26; Jonah 4:4.

When you get mad you lose.

The blood rushes from your stomach to your head. Your body is weakened. Your brain is packed with blood so it can't work right.

Keep cool!

A horse that gets mad and runs away hurts himself and his best friends.

A dog that gets mad is shot.

Two boxers evenly matched enter the ring. One gets mad—goes crazy. If the other one

keeps cool he outwits the crazy man.

Anger makes your nose red—and this should be enough to prevent any woman from getting mad.

Also, when a woman is angry she quarrels with her lover, her husband or her child—and any one of these happenings is a calamity for a woman.

When a man gets mad he is a wild man. Look at yourself, man. Your face isn't the same face at all. Your eyes glitter. Your mouth is cruel. Your fists are clinched. Your body trembles.

Why, you are a beast when you're mad.

It goes this way: Anger—weak stomach—dizzy head—poor judgment—lost friends—despair—sickness—and in time death.—Elgin Courier.

Three Simple Rules.

Psa. 85:8; Matt. 6:6; Acts 20:31; Acts 17:11.

The faithful observance of three simple rules that call for a special definite consecration of only forty-five minutes a day, accounts for much of the power in the life of the famous evangelist, Billy Sunday. Their practice will mean a revelation and perhaps a revolution to those who will follow it. The Sunday School Times thus relates the very enlightening fact in the evangelist's experience:

When Sunday was converted and joined the church, a Christian man put his arm on the young man's shoulder, and said: "William, there are three simple rules I can give you, and if you will hold to them you will never write 'backslider' after your name. Take fifteen minutes each day to listen to God talking to you,"—meaning the study of his Word. "Take fifteen minutes each day to talk to God. Take fifteen minutes each day to talk to others about God."

The young convert was deeply impressed, and determined to make this the rule of his life. From that day to this, throughout twenty-eight years, he has made it a rule to spend the first moments of his day alone with God and God's Word. Before he reads a letter, looks at a paper, or even reads a telegram he goes first to the Bible, that the first impression of the day may be what he gets from God. He does not even read a telegram from his wife before doing this.

Shouldering the Responsibility.

James 1:13, 14; Ex. 32:24; Deut. 33:9;

Gen. 3:13.

Most people are perfectly willing to assume the whole responsibility for an action that results in success but when an action produces disastrous failure most of us are only too ready to shift the blame or, at least, insist on dividing it with other parties. "During the siege of Mafeking, in the Boer War, a certain general led out his company for a sortie. It was a very ill-advised action and the result was that most of the company were either killed or captured. At the investigation which followed, when the question was asked how the failure occurred, the general immediately answered, "Sirs, it was all my fault." Some one commenting on the incident declared that it was "the brightest remark made during the whole of that stupid war." In all probability the general who con-

fessed responsibility for the disaster was not alone to blame—which makes his courage all the more notable.

Straight and Clean. (678)
Acts 11:23; John 15:3.

Rambling around on the south coast of England a few years ago, I came across an old rusty cannon, sunken almost out of sight in the mud, on which, after some effort, I managed to trace this inscription:

'Aim me straight and keep me clean,
And I'll carry a ball to Calais green.'

Calais is fifteen miles distant from the spot on which the old cannon stood. The old cannon stated the condition under which it could do its best—cleanliness—and clearness of aim. That is the condition under which any young man may fulfill the purpose for which he was created.—David Porter.

Illustrations on Civic Righteousness

Hon. M. C. Kelly

Achievements of Youth. (679)

At the age of eighteen, Zwingli had become convinced that the corruption in the church proved that it was not infallible. His convictions, boldly expressed, helped to light the torch whose beams reached to the farthest parts of earth. At the age of nineteen, George Washington was a major in the military service of the colonies, gaining the independence of thought which enabled him to lead a people in throwing off the chains of tyranny and in founding a new republic, dedicated to new ideas in government. At the age of nineteen, George Stephenson put the science of ages behind him, and, blazing a new path, harnessed the power of steam to whirling wheels. At the age of twenty-one, Beethoven dared to discard the musical systems of the past, and, by doing so, set his name in the highest rank of the immortals of music. At the age of twenty-four, Ruskin set himself to new tasks in literature, and his name shines among the brightest in the literary constellation. At the age of twenty-eight, Napoleon revolutionized the arts of military tactics, and changed the map of Europe through the power of his genius.

United Effort. (680)

Elbert Hubbard told of an experience when he was visiting a state insane asylum. He was walking on the ground half a mile from the buildings when he met one of the guards in charge of twenty-five patients. The guard was very small, a pocket edition of a man, and some of his charges were built like heavyweight prize-fighters. Hubbard was struck by the contrast, and walked along with the guard until he had a chance to ask him a question. "What is to hinder half a dozen of these big fellows from getting together and planning an escape?" he asked. "If they should come at you all at once, you wouldn't have a chance, and the buildings are too far away for help to arrive in time." The guard smiled, and said, "Friend, you belong here all right. What is to hinder these fellows from getting together and putting up a job on me? Why the fact of the matter is, if they could get together with anybody or anything, they wouldn't be here. That's what's wrong with them."

The ability to get together is a test of sanity. It is a test of progress and advancement. The value of united effort needs no argument in this day of the world, for it is conceded by all.

Poverty and Plenty. (681)

Vast indeed is the gulf between the House of Have and the House of Want in America

even in the times which are termed most prosperous.

Last year the land of the fields of gold poured out a wheat crop of nine hundred million bushels, a greater crop by 137,000,000 bushels than ever before. It is a total calculated to make the average person stand aghast. Twenty-seven million tons of golden wheat; five hundred pounds and more for every man, woman and child in America! From the same sun-bathed lands came mammoth crops of corn and oats and the other grains and products which make the food of the world. When these crops are harvested and stored in granary and storehouses, there are food supplies for all the world. The triumphant outpouring of the Divine miracle of growth is great enough for all.

And yet—in spite of this lavish bounty from nature's cornucopia, ten million Americans during the coming year will never get far from the starvation line, and many will cross it. Little children will cry for bread, and their cries will go unanswered. Grown men and women will struggle courageously against poverty and its terrors; but with all their efforts they will fail to secure even enough of the necessities of life to assure physical strength.

Riotous abundance for some—famine for others.

Progress. (682)

Recently the American Congress has passed measures which could not even have been considered ten years ago. It has passed a bill originated by Congressman Brenner, of New Jersey—"Smiling Bob," we call him—who, while dying from cancer, labored upon the measure upon which he had set his heart.

It provides for the establishment of a Bureau of Industrial Safety in the Labor Department, and its purpose is to prevent the fearful loss of life and limb and health in industry.

Congressman Brenner died before his bill could be enacted into law; but his work was well done, and his measure has been passed with few changes from its original draft. It will do more than any law ever passed to prevent the waste of humanity in industry; and it is a triumph of the new Christianity.

Congress passed a resolution appointing twelve delegates to the International Congress Against Alcoholism. The expenses were paid from the public treasury—thus putting the nation officially on record as opposing alcoholism as the cause of disease and decay, degeneracy and death. In spite of bitter opposition, when the vote was taken not a single member dared lift his voice and vote against the resolution.

Defense of Social Evil. (682a)

Attack the social evil. You will find your enemies not so much among those who live a life of shame as among those in palaces of stone and marble who are the profit-takers in this traffic in bodies and souls.

Attack child labor. The opposition comes not from the tired army of toiling childhood, but from the heads of great manufacturing establishments.

Attack the liquor traffic. The foes you fight will not be those in the gutter, in prisons and insane asylums; but the opposition comes from business men who furnish goods to liquor establishments, from bankers who handle their deposits, from landlords who rent them their buildings, from attorneys who represent them in official capacity.

Helping the Race. (683)

When Julia Ward Howe wrote to an eminent senator of the United States in behalf of a man who was suffering great injustice, he replied: "I am so much taken up with plans for the benefit of the race that I have no time for individuals." Mrs. Howe pasted this letter into her album with this comment: "When last heard from our Maker had not reached this altitude."

Sources of the Best. (684)

Mrs. C. B. Leshner, a Baptist missionary to China, writes: "In looking over some of the new books for use in the Chinese schools all over China, in the preface of six primers and educational books prepared by a Chinese, I found this statement: 'As we study the history of the world we find that the blessings of education, science, discovery, etc., have all emanated from the disciples of the Christian religion. All that has really benefited our country, the best books, the best schools, the most helpful ideas, have had their source in Christianity and been handed to us by its teachers.'"—Ex.

Country Boy's Creed. (685)

"I believe that the country which God made is more beautiful than the city which man made; that life out of doors and in touch with the earth is the natural life of man. I believe that work with nature is more inspiring than work with the most intricate machinery. I believe that the dignity of labor depends not on what you do, but how you do it; that opportunity comes to a boy on the farm as often as to a boy in the city; that life is larger and freer and happier on the farm than in the town; that my success depends not upon my location, but upon myself; not upon my dreams, but upon what I actually do; not upon luck, but upon pluck. I believe in working when you work and in playing when you play, and in giving and demanding a square deal in every act of life."—Selected.

In a Belgian Loft: A War-Incident. (686)

George M. Graham.

There is a graphic little sketch in the United Free Church "Record" of a Sunday morning in a Belgian loft. There had been a sharp engagement, and the British troops holding a village had been hurriedly forced by great

masses of the enemy to retire. In the confusion three Scottish privates and a corporal had been cut off in the streets and had backed into the first open door they came to. The occupants had fled, and they made their way up a long staircase, intending to find the roof and watch events from there. But it ended in an empty loft, where there was only a skylight beyond their reach. "Better lie low for a while," suggested the corporal as they stood listening to the terrible sounds outside. The Germans were evidently burning, looting and killing. Now and again they heard screams and the discharge of rifles; sometimes an explosion would shake the building; while the smell of burning wood penetrated to their retreat. This went on for hours. The soldiers knew they would be discovered sooner or later, and expected no mercy.

Suddenly the corporal said: "Lads, it's time for church parade; let's have a wee bit service here; it may be our last." The soldiers looked a little astonished, but they piled their rifles in a corner and came and stood at attention. The corporal took a small Testament from his breast pocket and turned over the pages. "Canna we sing something first? Try ye're hand at the 23rd Psalm. Quiet, noo-very quiet."

"Yea, though I walk in death's dark vale,

Yet will I fear none ill;

For Thou art with me; and Thy rod

And staff me comfort still."

There wasn't much melody about the tune, but the words came from the heart.

Then the corporal began: "Fear not them which kill the body but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not, therefore: ye are of more value than many sparrows." As he read, there were loud shouts below; doors banged, and glass was smashed. But he went on: "He that findeth his life shall lose it; and he that loseth his life for My sake shall find it." He ended, and his grave face took on a wry smile. "I'm no' a gude hand at this job," he said, "but we maun finish it off. Let us pray."

The corporal stood, with the book in his hand, and the others knelt and bowed their heads. A little haltingly, but very simply, he committed their way to God and asked for strength to meet their coming fate like men. While he prayed a heavy hand thrust open the door, and they heard an exultant exclamation and then a gasp of surprise. Not a man moved, and the corporal went calmly on. After a pause he began, with great reverence, to repeat the Lord's Prayer. That a German officer or private was standing there they realized; they did not see, but they felt, what was taking place. They heard the click of his heels, and they knew that he also was standing at attention. For a moment the suspense lasted and then came the soft closing of the door and his footsteps dying away. The tumult in the house gradually ceased, and soon afterwards the storm of war retreated like the ebb of the tide. At dusk four men ventured forth, and by making a wide detour worked round the flank of the enemy and reached the British outposts in safety.

Illustrations from the Old World

B. Schlipf

Loving Darkness More Than Light. (687)

John 3:19, 36; Eph. 5:8.

A Mohammedan sheik once came to missionary Gobat to compare Koran and Bible. He was deeply moved by the beauty of the Scripture and said: "Missionary, I am convinced! What must I do to be saved?" "Believe on the Lord Jesus Christ!" was Gobat's answer,—and late in the night they parted, the sheik promising to return next morning for further instruction. The next morning came, but not the sheik. Three months later Gobat met him in the turmoil of the street. "Where have you been, and why did you not return, as you had promised?" asked Gobat.

"O Missionary," was the answer, "I felt that night how your word conquered my heart. I remembered, that my people would kill me, should I become a Christian and so I determined not to return to you until my heart had become hardened against the truth!" A terrible confession!

Christian Arithmetic. (688)

1 Tim. 4:8; Rom. 8:28.

The ground principle of the Christian arithmetic is **faith!** There is addition. To every difficulty and trial it adds the almighty God, and the result? Peace and trust in the heart. Then subtraction. In trial faith teaches us to subtract the despair of the world and needless worry over the outcome and again the result is peace which the world cannot comprehend. And multiplication! And if the Christian has only five fishes and two loaves and multiplies them with believing prayer the result ever will be: "they were all filled." Then too, he must learn to divide. When faith uses as divisor in all situations, **this:** but one thing is needful, the quotient ever will be: "all things work together for good to them that love God."

"Ora et Labora." (689)

1 Thess. 5:17; John 9:4.

Carl Metz, the captain of industry and friend of the workmen in South Germany once went by the ruins of a Carthusian monastery with a friend to whom he said: "Do you know why this monastery went to pieces the way it did?" The man gave different reasons, none of which was satisfactory. Metz then said: "I will tell you the reason with few words: in the monastery they finally prayed, but no longer worked; therefore it went to pieces. The factories will fare no better if master and men work, but do not pray." Ora et labora, pray and work!

Right Use of the Gospel. (690)

Matt. 9:16, 17; Matt. 14:35, 36.

When tea was introduced into Germany, a gentleman received a pound as a gift from a friend. Some time after the latter inquired, "Have you tried the tea?" "Yes, but we did not like it!" "How is that, everyone else is delighted with it?" "We cooked it, poured off the brown liquid and served the leaves, which were tough and bitter."

We are not surprised that many people find the gospel so little palatable. They make wrong use of it. They take certain outward

forms and ceremonies and are astonished to find so little strength in them. In spite of Christ's warning they patch old garments with new patches and have as result only rags. If their hearts should be cleansed by the blood of Christ and renewed by the Holy Spirit they would soon have another story to tell!

The Decisive Moment. (691)

Psa. 95:7; Heb. 3:7; Acts 24:25.

Napoleon I, as someone has said, became great, because he knew how to make use of opportunities. He used to say: "In every battle there is a crisis, 10 or 15 minutes only, on which the outcome depends. To make proper use of this short space of time means victory; its neglect, defeat!"

It is the same in the battle of life. A quickly and properly formed decision oftentimes decides a destiny. To neglect the development of gifts in youth is disastrous. Victory or defeat oftentimes hangs on the thin thread of an insignificant appearing opportunity.

Service and Recompense. (692)

Heb. 10:35; 2 Cor. 5:14; Matt. 10:42.

A wall motto in the room of a deaconess has on it the words: "What is my aim? To serve! What is my recompense? I serve not for wages or thanks, but impelled by gratitude and love; my recompense is that I may!"

These are beautiful sentiments. Would that they ever were true of workers in the Vineyard! At the end of life the important question will not be how much pleasure life brought us, but how much we served! Not how much visible success we had, but how much we were permitted to sacrifice; not how happy, but how useful we were; not how our ambitions, but how our love found its recompense!

For Jesus' Sake. (693)

Matt. 25:40; Prov. 19:17.

A missionary returned to his home city, where, as elsewhere also, he announced a collection for foreign missions. A good friend said to him: "Very well, Andrew, seeing it's you, I'll give 100 marks."

"No," said the missionary, "I cannot take the money since you give it seeing **me.**" The man saw the point and said: "You are right, Andrew. Here are 200 marks, seeing it's for the Lord Jesus."

There May Still be a Spark Within. (694)

Luke 5:31-32; 19: 10; 1 Tim. 1:15.

One ought never go by a human being with the gospel of grace "because he is outcast and deep in sin." Jesus came to seek and save the lost! Above the entrance of a hospital in London is a significant symbol. An angel before an ash heap blowing into the embers. Below, the words: "Fositan scintila lula latet!": "There may still be a spark therein." That is why we should work without ceasing and not despair of the salvation of the deeply fallen. Think of the immortal soul, of its powers in the light of eternity!

Down in the human heart, crushed by the tempter,

Feelings lie buried that grace can restore;
Touched by a loving heart, awakened by kindness
Chords that were broken will vibrate once more.

"Rest! Pause!" (695)

Psa. 1:2; Gen. 24:63; Psa. 119:15, 97.

The word "Selah" is found 74 times in the Psalms. It means that a pause is to be made in the singing. Everyone acquainted with music knows the purpose and the importance of such pauses. Have you ever seen the director of a chorus of hundreds of singers and musicians stop them in the middle of a tremendous Halleluah only to call for a full orchestra the next moment? Then you know what a great impression can be made with a pause. Both what went before and what follows are strengthened by such a pause.

So God now and then in our life calls for a "Selah," in order that we might stand still to admire his works, or adore his name, or change our course, to suffer or to die! To read the Bible through a great number of times does not necessarily make us sure of knowing God's will; we must often pause and consider the height, depth, length and breadth and the meaning of the divine Word in the light of eternity.

As the Lord has told us 74 times in the book of Psalm to pause, he indicates therewith, that we should consider, how often when reading the other books, we should pause, in order to ask for more light, to weep because of our sinfulness and to draw strength out of the promises!

God's Finger. (696)

Prov. 11:30; John 1:41-46; Acts 1:8.

During a revival service a man prayed for the conversion of a neighbor and said: "O Lord, touch my neighbor with thy finger, with thy finger, O Lord." Just then an inner voice said: "You are God's finger. Did you ever speak to your neighbor concerning his soul's salvation? You go and touch the man and your prayer shall be heard!" The man arose. His conscience was awakened and accused him. Almost a lifetime had he lived near his neighbor and not once had he spoken to him about the need of regeneration. Hundreds of opportunities came and went, but the conversation at such times was not about the one thing needful, but about the weather, politics, crops, business, etc. The first duty of a Christian, to witness for Christ, was left unfulfilled. How is it with us?

Visiting the Sick! (697)

Pastor Clark once met a member of his church, whom he had not seen for some time. His pleasant greeting was answered icily. He asked the cause. She replied: "I was ill three weeks and you did not visit me once." "Indeed," said he, "I am sorry you were ill. Did you have a physician?" "Of course, he came daily!" "But how did he know you were ill?" "Why, I sent for him." "Indeed," said the pastor, "and if you had sent for me, I assure you that I would have come too." **Any minister would!**

A Question and a Lament. (698)

Jeremiah 8:22.

1. The question and the lament of the prophet are both justified in our day as well, when we consider its restlessness. And many

there are, who are looking on all sides for help, without, however, looking in the right direction.

2. The physician and the balm as well are here. Good health with its resultant peace, inwardly and outwardly could be had "without money and without price!"

3. That is the sin of sins, that men do not come to this physician nor earnestly examine the way, upon which he leads on to health or peace.

4. James says (ch. 4: 1) that strife comes of the lusts that war in our members. Whence the lusts? From inner insatiety, causing envy! See James 4:5. Put away the insatiety, the dissatisfaction, substitute that which will satisfy the soul and peace will result. Kill the roots of poison ivy and the danger is past.

5. Christ brings peace through the gospel of grace and forgiveness for the sinner, who will seek refuge in contrition at the cross of Calvary. He, who has forgiveness has his hunger and thirst stilled (John 4:14) through peace with God, and he who is at peace with God **cannot** war with his fellowman. He is so rich in God, that envy of his neighbors possession is out of question.

6. The physician and the balm are here,—where are the sick?

7. Many seek health without God and from without. That **cannot** succeed! The illness is within.

8. He who has experienced the healing power of Christ's balm should spread his fame broadcast.

Lukewarm! (699)

Rev. 3:16.

1. Put your hand in lukewarm water; it will not get warm, nor cold; the blood will not congeal, neither will it flow more freely. A lukewarm Christian will exert little influence over others.

2. Lukewarmness may show itself in the form of dead orthodoxy, as belief merely of the lips or of reason and in outward ceremony. Its chief cause is spiritual surfeit and sufficiency.

3. Lukewarmness is as dangerous as backsliding. It is easier to influence one who has never professed to love the Lord, than one, who has proven unfaithful and gone back to the world.

4. There are persons who are not good enough for the Lord, viz: those, who think themselves too good to flee to him as poor sinners.

5. Name and nature should agree, but very often that is not the case. Many are **thought to be** living Christians, but are far from being alive.

6. One can grieve the Spirit,—and he flees. And with him goes the soul's life.

7. Ever take note, whether you have life. The test? Do you love God's Word—love to hear and **do** it? Does your conscience warn, when danger threatens and reprove, when sin has been done? Does the soul seek communion with the Father in prayer? These prove life!

8. Abide by the Living One, then you will have life!

9. Brotherly communion is revealed to us as a circle and a source of life in Psa. 133:2. The true Christian not only calls for God, but also for God's children, as his brethren. And among them his life is revealed in its most beautiful aspects.

THE HOMILETIC YEAR—JULY

G. B. F. HALLOCK, D. D.

FOURTH OF JULY

THE SABBATH

FOURTH OF JULY

It is hard for most of us to understand our own times for the very reason that we are so closely a part of them. Your best view of a great mountain is from a dozen miles across the plain rather than from the foot-hills close by. You do not know what is happening to your closest friend, into whose face you are looking a hundred times a day, nearly as well as the person who comes back after an absence and is startled by the great change that is manifest.

As Christian citizens of the noblest and fairest country God ever gave to man, we realize but dimly our privileges and opportunities. The country has been growing enormously in population, in wealth, and in prestige. Have not our ideas been lagging behind? Are we not looking upon the problems of today from too close a point of view?

Righteousness makes heaven and sin hell. Righteousness will exalt and beautify and glorify a nation just to the extent to which it prevails, and if it should become universal the nation would rise to the highest place possible. Sin is a reproach to any people, and it blights and degrades and destroys just to the extent to which it prevails; and if it should become universal in any country, there would be the speedy extinction of all that makes life desirable or bearable.

We think we are a great people. Measured in many ways we are great. We have a great territorial area, a great population, great wealth, great productiveness, a great influence among the nations of the world and prospects of increasing proportions. As yet our nation is young as youth is estimated and counted by nations, and if it continues to increase as we have begun we will be able to surpass all other nations of the world. But in many ways we are not as great as we ought to be. There is too much disobedience to God. There is a great deal of wanton irreligion. The majority of the people make no profession of faith in God. The Sabbath is openly desecrated and the sanctuary deserted by multitudes. God's name is profaned. Sins against the body and soul such as intemperance, against the family such as divorce, and against God's cause such as infidelity, abound on every hand.

Brethren in the ministry, let us make the most of the opportunity Fourth of July offers us. Still it is true that righteousness exalts a nation. Still it is true that sin is a reproach to any people. Let us do all in our power to exalt righteousness in national life. Let us do all in our power to dethrone sin.

Some Suggestive Texts and Themes. (702)

True National Greatness: 1 Kings 10:1-9.

Elijah's Patriotism: 1 Kings 18:1-18.

Prosperity and Religion: 2 Chron. 34:1-8.

A Staunch Patriot: Neh. 2:1-8.

How Our Lives May Be Consecrated to Our

Country: Isa. 62:1-12.

The Hand of God in American History.

The Perpetuity of the Union.

The True Source of National Prosperity: Deut. 5:27-33.

Our Church and Our Country: Psa. 147:11-20.

The Causes of War: "From whence come wars and fightings among you?" James 4:1.

Apostates From Freedom.

The World Republic.

Patriotism that Counts: Neh. 4:6, 12-18.

The Blessedness of the Free-Born: Acts 22:26-28.

Regarding Not God: "Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up. Psa. 28:5. In view of the wealth and power in the hands of the wicked it takes strong faith to believe that the right is sure to triumph. But nothing is stronger than God, and the downfall of whatever opposes him is certain.

Save Thy People: "Save thy people, and bless thine inheritance; feed them also, and lift them up forever." Psa. 28:9. Whatever the country, however it may be governed, whoever may be the ruler, every people is God's people. He has established the nation to carry out his ends. His care for it is greater than that of the most zealous patriot. The darkest times should bring us back to this truth, and lead us to make prayer and action match.

Nation-Wide Christianity: How wide a Christian are you? As wide as your home? That is noble. As wide as your town? That is still better. As wide as your state? That is fine. As wide as your nation? How few Christians reach as far as that!

The Truest Patriotism.

The Meaning of Independence Day: The heritage that we enjoy today as American citizens is one of matchless glory. The citizens of no other nation enjoy such a gift. Yet there is a principle underlying all possessions that needs to be impressed upon the American people. It is the responsibility that can in no way be divorced from power.

The Land we Love. (703)

"Blessed is the nation whose God is the Lord." Psa. 33:12.

The sun will give its light and heat if there is nothing to obstruct; likewise God will bless the nation that puts no obstructions in the way. The nation that recognizes God as its Lord will have:

I. Peculiar blessings such as heaven's favors, divine guidance, and grace preventive and protective.

II. Temporal blessings: Fruitful land, abundant harvests, intelligence, faith of the Christian, liberty of life and conscience.

III. The nation that recognizes God in re-

ligion. America is peculiarly so. Its religious essentials are God, the Bible, and to know how to live for time and eternity.

What is Christian Citizenship. (704) Psa. 124:1-8.

Christian citizenship is not a modern product. The history of every Christian nation is rich with the story of men who for the sake of God and country were willing to endure all things, counting no hardship too severe if they might avert some evil threatening their country. The call to avenge some national insult calls forth every feeling of patriotism, and men with unfaltering courage respond. But those who would gladly lay down life for their country's sake are too often forgetful of her in her hour of civic need. They ignore the claims of political life and grow careless of their duty as voters. Very often good men refuse to accept public positions, declining to assume the responsibility of serving the state, and in too many cases the waiting places are secured by greedy politicians who make national life a disgrace.

Corruption, graft and roguery in high places are too common failings, and these are made possible because the men who ought to be the custodians of public virtue are too indifferent as to who are chosen to positions of public trust and too negligent to accept themselves. As a result men have been sent to state legislatures and even to the halls of Congress who can be swayed by the money bags of their constituents. The men who have made this condition possible are the good citizens who have stood by, too dainty to soil their hands with the smut of politics, and by their lack of interest have let the ship of state drift upon dangerous shoals. In the early years of the Rebellion the general-in-chief of the Union forces maintained a policy of "masterly inactivity." Soldiers sickened and died by the score, yet the enemy was unmolested. Such is the policy maintained by too many of the voters of today.—N. H. S.

Keep Time With God. (705)

"Righteousness exalteth a nation." Prov. 14:34.

Nations, like individuals, need to keep time with God. I was in a large telegraph office the other afternoon when a voice from an upper room said, "Sixteen hours." Instantly each operator stopped signaling, and set all clocks and watches in the establishment at four o'clock sharp. Every day, from the city observatory at Madras, the timepieces of over nine thousand telegraph offices in the empire are set right, and the operation takes two minutes. It is worth while, so the government thinks, to stop traffic on over 72,000 miles of telegraph lines, and over 287,000 miles of telegraphic wire, at least once every twenty-four hours, to correct wayward clocks and set them to the sun. That set me thinking. Do I stop habitually, systematically, and regularly in the rush of life's duties, at least once a day, for my spiritual nature, very wayward, alas! to be set right with God?—Richard Burgess.

America the Beautiful. (706)

Among our national hymns this newer one, written by Prof. Katherine Lee Bates, of

Wellesley College, deserves to be committed to memory by every boy and girl, recited in patriotic celebrations and sung in every day-school and Sunday School throughout our land:

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine ev'ry flaw,
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for glorious tale
Of liberating strife,
When valiantly for man's avail,
Men lavished precious life!
America! America!
May God thy gold refine,
Till all success be nobleness,
And ev'ry gain divine!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

The Star-Spangled Banner. (707)

"The flag of Fort McHenry," whose "broad stripes and bright stars" inspired Francis Key to write our national song, "The Star-Spangled Banner," still exists in a tolerable state of preservation. The stripes are two feet wide, and the stars are two feet from point to point. The flag is thirty feet wide, and was originally forty feet long, without doubt, but in its present curtailed dimensions is only thirty-two feet long.

Our flag has been called by various names in song and story—as, "Star-Spangled Banner," "Flag of the Free," "Banner of Liberty," "The Starry Flag," "Stripes and Stars," "Old Glory," etc. But by whatever name it may be called, the true American feels an enthusiastic sentiment of patriotism stirring in his heart whenever its stripes and stars are unfolded to his sight.

Independence. (708)

Independence is a dangerous word. It implies the uncertain. The American colonies, in their separation from Great Britain, were kept of God within the limits of their own safety. France attempted the same thing and failed. One was liberty, the other was license. To be a master is first to be a subject. Here is where so many wrecks their future. They fail to remember that law is freedom. The young man chafes under the restraints of home. Like the Prodigal, he wishes to be free. But law in some form follows his every footsteps. He is a slave to

the wild, relentless passion of a dissipated life. He may return, but the husks and the harlots have become a part of himself. There are rags upon his soul that no robe can conceal. Nothing but the Master's blood has ever healed a broken law. Even this is only on the God side of his life. The Prodigal secured the father's forgiveness and that was all. Much lay beyond all restoration. His portion of the estate was gone. His life had been wasted, and no power could restore it. Osiris, the god of Egypt, was slain by Typhon, and his body, cut into fourteen pieces, was buried at wide distances over the country. Isis, his queen, searched the kingdom and found all the fragments save one. This had been consumed. Such is true of every shattered life. Completeness is never possible but once, and righteousness is man's nearest approach to an independent life.—J. L. Scott.

Thoughts for the Fourth of July. (709)

Nothing is permanently helpful to any race or condition of men but the spirit that is in their own hearts, kindled by the love of their native land.—Ruskin.

There is no greater sign of a general decay of virtue in a nation than a want of zeal in its inhabitants for the good of their country.—Addison.

The man who loves home best, and loves it most unselfishly, loves his country best.—J. G. Holland.

Patriotism knows neither latitude nor longitude. It is not climatic.—Emery A. Storrs.

Uncle Sam's Birthday. (710)

July fourth, 1915, is the one hundredth and thirty-ninth anniversary of the birth of our great nation. As nations count their age, Uncle Sam is but a youth; and certainly he is full of vigorous life, with conspicuous initiative. Since we each form a part of the life, we congratulate ourselves.

Independence Day is more than a day for fireworks. Let the young find enjoyment in noise and jollification, so long as they abide within the limits of safety and the rights of others. "The Fourth" is for a more noble and glorious purpose.

What makes U. S. A. admired and wooed by other nations? It is not the extent of its territory, nor the greatness of its cities, nor the strength of its navy. America is worthy of "a place in the sun," because it is a land of freedom. Millions have come to our shores to live under the benign shadow of regnant Democracy. Do we measure up to the ideal? Slavery has been abolished; but in some parts slavery to alcohol is not only permitted, but is sanctioned by the government. We must be "all free."

America is the exponent of the principle that all men are born equal. This does not mean equality in intelligence or in wealth; but in rights, so far as we can measure up to them. Nationality should bar no one from privileges, as soon as the person becomes an American citizen. This has become the "melting pot" of the nations; but the ideal is not yet fully realized. Uncle Sam is not fullgrown.

America has become great in taking a leading place among the nations in exploiting International Peace, and Christian Diplomacy. Uncle Sam's greatness is seen in his men, for intel-

lect, culture, statesmanship. A great and good man is one of God's best gifts to the world.

America is to be congratulated for the opportunities it offers to all men to make the best possible out of their life. One institution all down the centuries has played the leading part in exploiting manhood and womanhood. It is the incorporated society of Christ, Corpus Christi, the Church. America is great because of the influence of the Church of Christ over national and social and individual life. We are proud of our country. How much more should we be proud of the "Corpus Christi," which has made it the land of the Human Brotherhood!

America is waking up to its inheritance in the church, the mother of all the great and noble institutions. Last year eight churches were opened for worship every day. The government realized the need of the church in the canal zone, and provided it for the workman. Colleges are producing manhood, as the earth raises flowers in springtime. "The Christian Laymen's Movement" has grown to national proportions. "The Federation of the Churches of Christ in America," for the good of mankind and the glory of the nation, promises well for the future. The church is the hope of the world for uniting labor and capital, for the good of both.

May Columbia have many happy returns to the birthday anniversary; and may each one bring added tokens of the American spirit.—A. W. Lewis.

Apostates From Freedom. (711)

At this one hundred and thirty-ninth anniversary of the Declaration of Independence—wherein the forefathers of the republic claimed liberty as an inalienable human right—no reflection can be to the contemporary American more significant than a frank facing of this radical contrast between then and now:

Nobody believes in liberty any more.

This diametric difference between the men who created and the men who now inhabit the United States of America is doubtless apprehended by few of its present citizens. The original forms of government for the nation continue unchanged, and the old watchwords of the fathers are still repeated year by year in patriotic tradition.

But thought that gets back of the appearances and names of things discovers the widest possible fundamental change in the attitude of Americans toward axioms on which the leaders of the Continental Congress in 1776 staked their statesmanship—their lives, indeed.

These revolutionary patriots believed it a necessary law of civilized society that men tend to grow better as they are thrown more and more on their own individual responsibility and educated to judge intelligently the issues of life for themselves.

But today nobody shares their faith.

The Socialists think that the free development of society has produced intolerable evils.

Labor unionists evince but trifling confidence in the progress of their cause through voluntary adherence of those whom conviction draws to the support of it.

The Industrial Workers of the World and the anarchist groups, though they loudly invoke the name of liberty, unabashedly threaten with

force those who will not consent to what it pleases their own fancy to require.

And over against these agitating and innovating forces the great conservative forces of the commonwealth likewise renounce the time-honored faith of freedom and vow that the liberty of the social radical must be quickly curtailed or the whole country will come to ruin.

In this panic of distrust and dread, descendants of the revolutionary fathers of 1776 are ready to sanction restrictions of freedom in writing and speech which to those patriots would have been unthinkable.

So all in all, it is but fair to say that the whole nation is together apostate from the doctrines of liberty deemed indisputable in the time of the Declaration of Independence.

It is vain to deny that something has gone wrong in the republic since the fathers fell asleep. In a serious degree their theories of society have failed to work common good.

New elements added by way of correction must undoubtedly be sought.

But The Continent records its profound conviction that the fathers were not wrong in the large principle of their faith in liberty.

Their belief in the wholesomeness of freedom was essentially a profound trust in the ultimate coming right of the average man. And that trust Christianity justifies and fortifies with its own view of the over-ruling wisdom of God. God works through the average man.

Not abandoning, then, but more than ever laying hold upon, the fundamental right of the human soul to mold its own destiny, the twentieth century American republic should meet its problems, not by cramping liberty, but by enlarging its endeavors to train its citizens mentally and morally for the responsibilities of freemen.

Preserve, defend, the freedom of the individual; emphasize, develop, energize, the training of the individual—this is the statesmanship which promises safety for America.—The Continent.

Your Flag and Mine. (712)

Your flag and mine! How splendidly
It flutters out against the sky;
How glorious it is to see,
How fair to you, how dear to me—
Most proud of all the flags that fly!
Your flag and mine, and ours to keep
Unsolled, unshamed, and waving high—
Our trust unfeigned, our courage deep—
For those whom, after we shall sleep,
It shall inspire and glorify.

—S. E. Kiser.

The Best Patriotism. (713)

The best patriotism is loyal service. There are many ways in which every citizen may serve his country. The first thing is to be law-abiding. No nation has more righteous laws than ours. They are based on the decalogue, and we are serving God best when we obey the laws most faithfully and are happiest ourselves. Where begin? At home with yourself, and then see that all over whom you have any influence do

the same thing. Example goes a great way in influencing others and establishing our own authority.

The True Patriot. (714)

He loves his country, but he loves still more the kingdom of God.

He cares too much for his country to uphold her in any wrong.

He does not reserve his patriotism until he has a chance to die for his country; he lives for her.

He does not urge the selection of the best men for candidates, and then refuse to serve when called upon, though at the cost of time and money and inclination.

He does not vote for bad men, and then plead that he did not know they were bad. He takes time to investigate the character of candidates.

Twentieth Century Patriot. (715)

The battles which the twentieth century patriot must fight are harder than those waged on bloody fields. For he has to go forth against intrenched greed, inert ignorance, deadly class hatred, and the complex and difficult social problems which tax the best trained brain and the stoutest heart.

It Concerns You. (716)

A gentleman was solicited for a subscription to aid temperance agitation. He contemptuously replied: "I am not interested. Neither I nor any of my relatives are affected by drink." Not long after a telegram was handed him telling of the killing of his wife and only child on a wrecked train caused by a drunken engineer.

Not a Sane Fourth. (718)

He was testifying about the Fourth of July explosion of a small cannon, an explosion which had sent him to the hospital for some months.

"Please give your version of the explosion," he was asked.

"Well," he said, "I was standing beside the gun, there was an awful racket, and the doctor said, 'Sit up and take this.'"

Independence Day. (719)

On the Fourth of July we celebrate the signing of the Declaration of Independence, which may be said to mark the beginning of the history of the United States of America.

The Declaration of Independence was signed in what is now called the East Room in Independence Hall in Philadelphia. Here the Second Centennial Congress met and drew up the Declaration, which was signed on July 4, 1776, thus making the United States a free and independent nation.

In this famous room today there are a number of the old chairs that were used at the time of the signing of the Declaration. Most interesting of all the furniture is the table itself upon which the Declaration was signed. Around the wall are hung portraits of many of the signers of the Declaration. The room is constantly watched by a caretaker, and great pains are taken so that nothing shall be disturbed.

THE SABBATH

Time is one thing of which we all have the same amount. The great differences in lives spring from the uses made of it. We find place for what we feel to be most necessary. When we find time for so many interests, surely God's claim ought not to be slighted. In this generation there are so many calls that it hardly seems as if there was a time for everything. There is need of the closest watchfulness to keep the best parts of life from being neglected and crowded out. It might not be easy to decide for ourselves how much time ought to be given to God. That is not left altogether in our hands. God had distinctly set apart one day out of seven for a special use. It was made for man, and just meets man's needs as his Maker alone could know them, as man himself could not. The law of the rest-day is written in body and mind, but only as the hours are kept holy is their mission truly fulfilled. When that is done, their manifold worth is revealed. Not for low or selfish uses, but for our highest good and God's greatest glory, we should seek to make for ourselves, for others, and for him the best possible uses of one of his choicest gifts.

Keep your Sundays for the great things of the soul. If you love the Lord Jesus Christ, you will remember his day to keep it holy. If you desecrate his day, it is conclusive evidence that you do not love him and have no sympathy with the aims of his beneficent kingdom.

It is along such lines as these that as pastors we can make our appeals for the Sabbath. In the summer time there is the greatest amount of temptation to Sabbath desecration. In the early part of the summer, therefore, is a timely season for us pastors to put emphasis on the duty as well as the privilege of the keeping of Sunday for the great things of the soul.

Suggestive Texts and Themes. (720)

The Connection Between Patriotism and Reverence for the Lord's Day.

Time Belongs to God: Psa. 31:12-20.

Service on the Sabbath: Matt. 12:1-8.

The Consecration of Time: Eccl. 3:1-8.

The Essentials of a Well-Spent Sabbath: Ex. 31:16, 17; Deut. 5:15.

Sabbath Worship: Matt. 18:19, 20.

The Consecration of One Day in Seven: Jer. 17:19-27.

The Farmer and the Sabbath: Matt. 12:10-13. To care for the actual life of the farm stock on Sunday is no more Sabbath breaking than to care for the life of the human beings on the farm. But such tasks, in the stables and fields, as well as in the kitchen and dining-room, can be stripped of unnecessary detail, and the Sabbath day honored thereby. It has been keenly said that the world always has a higher standard for the church than the church has for itself; and that the world is always disappointed at any letting down of those standards.

The Sabbath a Divine Institution: Ex. 20:8-11. The Sabbath was made for man, and he is to use it in glorifying God and blessing his fellow men. The Sabbath is a divine institution, and is to be so regarded by man.

How We Should Keep the Sabbath. (721)

"And he said unto them, the Sabbath was made for man." Mark 2:27.

I. Why made for man? The body needs the holiday and the soul needs the holy day. "Keep the Sabbath holy," because man needs rest and the soul needs to be refreshed.

II. If man needs the Sabbath how should he observe it? 1. As a day of joy: (1) joy in the sense of respite; the Psalmist says, "Let us be glad and rejoice in it;" (2) because it reminds us of the resurrection; (3) joy in the privilege of grace and fellowship. 2. The day should be kept as a day of spiritual absorption and refitting for representation: (1) by attendance upon divine worship—Christ went to church on the Sabbath; (2) by works of charity, Bible school work, teaching the word; (3) by meditation in the word and prayer; (4) by renewing the family altar fires and by rekindling the zeal of home religion about the family circle—Rev. C. A. Terhune.

Making Sabbath Unholy. (722)

Recently the Ohio State Journal, of Columbus, O., one of the oldest and most influential daily publications in that state, printed the following leading editorial:

MAKING SABBATH UNHOLY.

A sign reading: "Dancing every Sunday afternoon from 4 to 7. You are cordially invited to attend," is posted in front of a well-known cafe in New York City. At this rate, how long will it be before Sunday is driven out of American life? Sunday is not near what it was thirty or forty years ago. Even among religious people there is a growing indifference. Of course, the Sabbath was made for man. So were virtue, temperance, honesty, faith and love; but of what use are they unless they make the life purer and nobler? The Sabbath was made for man, but for what? For dancing, flirting, drinking, indolence, gossip, and such other practices for spending time? That is what some people think; and if they are right, God would not have put the Sunday plank in the decalogue.

Intelligent people should learn the difference between happiness and pleasure. One is for the spirit, the other for the body. No man can be a Christian who doesn't recognize the difference and apply it to his life. Happiness is intellectual, spiritual, uplifting; pleasure is sensual, unsound, and degrading. Sunday was made for the happiness of man, not for his pleasure. He is a mere mud man that doesn't know the difference.

Interests of the Poor. (723)

Professor George Adam Smith, discussing the attitude of the Hebrew prophets towards their national Sabbath, said: "The interests of the Sabbath are the interests of the poor; the enemies of the Sabbath are the enemies of the poor." This sentence ought to be carefully considered at the present time, when so many efforts are being made to destroy the sanctity of our national day of rest.

The Home Day. (724)

Much is said of Sabbath as the day of rest

and worship, for body and soul; not enough of it as the Home Day, the day of the heart.

God's two first gifts to unfallen man were the family and the Sabbath, the Jachin and Boaz pillars of beauty and strength before man's Edenic temple.

His Recommendation. (725)

The newspapers some years ago related the following anecdote of Stephen Girard, the Philadelphia philanthropist: On one Saturday he ordered all his clerks to come on the morrow to his wharf to help unload a newly-arrived ship. One young man replied quietly: "Mr. Girard, I can't work on Sunday." "You know the rules." "Yes, I know. I have a mother to support, but I can't work on Sundays." "Well, step up to the desk, and the cashier will settle with you." For three weeks the young man could find no work; but one day a banker came to Girard to ask if he could recommend a man for cashier in a new bank. This discharged young man was at once named as a suitable person. "But," said the banker, "you discharged him." "Yes, because he would not work on Sundays. A man who would lose his place for conscience' sake would make a trustworthy cashier." And he was appointed.—Rev. Frank E. Adams.

Rather Than Break the Sabbath (726)

In the college where I studied two girls had a long paper to prepare for Monday morning. Rather than break the Sabbath, they sat up till twelve o'clock on Saturday, and arose at twelve on Sunday. Many of their friends, even of those who approved most heartily of Sabbath observance, criticized the action as foolish, saying that for the sake of their health they might make an exception. They answered that a rule once broken was always harder to keep thereafter, and that they wanted to make it so hard for themselves that they would never again leave work till late Saturday night. The good effect of their resolution was immediately visible throughout the hall in which they lived. Fully ten girls who had grown lax in their observance decided on that Sunday morning to get up early Monday rather than work in the afternoon. From that time on Sabbath observance increased greatly and work was planned so that the early rising on Monday was not an alternative.—Anna Louise Strong.

The Account Still Open. (727)

An infidel, boasting in a published letter that he had raised two acres of Sunday corn, which he had intended to devote to the purchase of infidel books, adds, "All the work done on it was done on Sunday, and it will yield some seventy bushels to the acre, so I don't see but that nature or Providence has smiled upon my Sunday work, however the Bible may say that work done on Sunday never prospers. My corn tells another story." To this the editor of an agricultural paper replies: "If the author of this shallow nonsense had read the Bible half as much as he has the works of its opponents, he would have known that the Great Ruler of the universe does not always square up his accounts with mankind in the month of October."—Mrs. B. G. Dower.

An Errand Boy Who Began to Think (728)

One Sunday morning in April, 1861, an earnest evangelist was addressing a group of people in Hyde Park, London. A fishmonger's errand boy stopped to listen. He had been in his situation eight years, and scarcely ever had a Sunday to himself, but the preacher's words recalled lessons learned in the Sunday School, and the message struck home. A few words about keeping Sunday set him to thinking, and on receiving his week's wages, he spoke to his master, and asked if he might take only six days' pay and have Sunday free. This was refused. At last he resolved to give up his situation, though every other master required Sunday work, and he knew no trade. He told a kitchen maid at a house in Prince's Gate, and the story came to the ears of her master, a member of Parliament. He sent for the young man, who came with four others, all anxious to give up Sunday work. After hearing their statement, he consulted Lord Shaftesbury, and they ascertained that hundreds of men and boys in the fish, poultry, and ice trades were deprived of their Sunday rest. A meeting of the men was called, a council formed, and a circular issued urging people to buy on Saturday, the goods being equally fresh. Soon after, a member of the council dined with the Archbishop of Canterbury, and told him the story of the young fishmonger's conscientious scruples. The same week, the Archbishop was commanded to dine at Windsor Castle, and repeated the whole history to Queen Victoria. Her Majesty at once gave orders that from that time no fish, ice or poultry should be brought to the palace on Sunday. This example was followed by many members of the royal family, cabinet ministers and noblemen, and eleven of the chief clubs.

Spending Profitable Sabbaths. (729)

The matter of spending a profitable Sabbath is a personal one, and upon each one rests the responsibility of how far he misuses his privileges and seeks his own pleasure. In the modern effort to get away from the Puritan strictness of other days the pendulum has swung far to the opposite extreme, and we see the day given up by many to the pursuit of pleasure, to Sabbath excursions, to concerts, to ball games, and all kinds of amusements—and this, too, by some who call themselves Christians. All those who thus mispend the day defeat its purpose and suffer in their physical as well as their spiritual life. They return to their week-day labors jaded in body and unrefreshed in soul. The body is a machine that must lie by for repairs. The age is one of high pressure, and for this reason rest is an absolute necessity. There are many acts which must be abstained from, and there are active duties that make calls upon the attention, but the Sabbath, if it is well spent and made profitable, must be spent in God's service.—Nolan R. Best.

The Sabbath a Spring-Time. (730)

"In giving us the Sabbath," said Coleridge, "I feel as if God had given us fifty-two springs in every year." And this is simply the truth beautifully stated. The Sabbath is like a spring-time every week to body and soul. And it will be a very sad day for our country when we give the Sabbath up to pleasure or to labor.

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. James H. Snowden, D. D., Rev. Charles R. Bowers, Rev. John Balcom Shaw, D. D.

PRAYER: ITS ELEMENTS AND CONDITIONS

REV. JAMES H. SNOWDEN, D. D.

Text: "Lord, teach us to pray." Luke 11:1.

Prayer is a state and act of fellowship with God and is as natural and simple as a child's speech to its father. There are difficulties and deeps in the theory and philosophy of prayer, but these need not trouble us in our practice of it any more than the complexities of chemistry trouble us when we are eating our food, or of physics when we are walking and breathing. All the wonders and mysteries of the physical universe are crowded into a crumb of bread, and yet we eat and live untroubled by these matters. The philosophers may tangle themselves up in a web of difficulties spun from their own brains, but the human heart will ever cry to the Father.

I. The prayer of praise and thanksgiving.

There are various elements in prayer. A foundational element that is usually put first is the ascription of glory and praise to God. We must exalt him to the highest summit of worth and wisdom and power or else there would be no use in praying to him. Only the almighty and eternal God, infinite in wisdom, power, holiness, goodness and truth, would be worthy of our praise and could respond to our prayer. It is proper, then, that we should begin our prayer with and ground it in our sense of his majesty and glory; and other state of mind toward him would put us out of right relations with him and make sincere prayer impossible. God expects and demands our praise, not as a means of his self-glorification, as though he needed to be forever fanned with the perfume breath of our flattery, but as a recognition of the realities of the relation. It is not vanity for the sun to let its light shine, and it is not vain conceit in God to let his glory be known and praised, but this is simple truth and right; and only as we recognize his glory can we be in right relations with him and share his blessing.

Thanksgiving is another element in prayer. The goodness of God is an atmosphere in which we live, surrounding our lives and penetrating into its inmost recesses. Every breath we inhale is drawn from the divine goodness, and all life is his gift and blessing. Appreciation on the part of the receiver of gifts is always and rightly expected by the giver. Ingratitude is an offense that turns the giver away and dries up his interest and generosity. Appreciation shows that the gifts are esteemed, and thankfulness for them pleases the giver and elicits from him more copious benefactions. Thankfulness is not only right in itself, but it enriches the gift and makes the heart receptive and worthy of more gifts; and therefore thanksgiving should always be a large element in our prayers.

II. The prayer of communion and penitence.

Communion with God is another element in prayer. Some people think of prayer as though it were altogether or mostly petition, even a begging and teasing God for personal favors, especially of a material kind. But petition in many prayers fills a small space, and the main element is meditation and communion with God. We enter into his presence that we may abide in the secret place of the Most High, under the shadow of the Almighty, and there we grow quiet and reverent and submissive. We meditate upon his glory and goodness that we may be filled with his Spirit and begin to see things in a divine light and be strengthened with might in the inner man. We gaze upon him until we are transfigured before him, we cease our doubts and strugglings and lie still in his arm, and then we can come forth calm and brave to bear our burden and fight our battle and win the victory that overcomes the world.

Penitence for our sin is a constant element in our prayer. Sin is always in us, but we are not always conscious of it. In proportion as we draw near to God in communion we grow sensitive to our spiritual condition, and then our sin is ever before us. His Spirit searches us and discloses to us the sin that is lurking in us, his purity is the white background against which our sin stands revealed as a spot against the glory of the sun. When we come to ourselves and regain our moral sanity we arise and go to God and confess our sin, and then he is faithful and righteous to forgive our sin and to cleanse us from all unrighteousness.

III. The prayer of petition.

We are already passing over into the prayer of petition, which is a vital element in our relations with God. We are constantly bidden to ask and we shall receive, seek and we shall find, knock and it shall be opened unto us. Our God is not a pantheistic fate who can never change or hear or respond to our cry, but a very Father who is sensitive to our desires and needs and is ready to answer our petitions. In so far as our petitions are for spiritual blessings, truth and trust, penitence and pardon and purity, goodness and gentleness and love, sympathy and service, we know it is God's will to give us these without measure and we are perfectly free and sure in asking for them. But when it comes to prayer for things in the material world, for bread and work, deliverance from anxiety and suffering, disease and danger, and all the things that we want, may we ask for them? We certainly may, and few of our prayers are free from such petitions and some of them are tense with the desire and agony of such pleadings. And can and will God answer such prayers? He certainly can, but whether

he will or not depends. That such petitions rightfully fall within the province of prayer is shown in the Lord's prayer, where daily bread is one petition, and in many express commands of Scripture, such as praying for the sick. God is not tied in his hands by any of his laws, the universe is pliant and plastic under his touch and all the energies of nature are his nimble servants to do his bidding. A word from him and anything that is for our good can be wrought in answer to our prayer. We all feel, however, that there is a difference at this point and that we should be considerate and careful in making such requests unto God.

IV. The fundamental condition of prayer.

The prayer of petition is always based on one fundamental condition: Thy will be done. We are well aware that our wisdom and will may be shortsighted and even blind in its vision and that we may be asking for the very things that would do us harm. God sweeps the whole horizon of time and eternity and knows what is best, and therefore we submit our petition in obedience to his will. He may and often does answer these prayers in the affirmative, but he also often answers them in the negative. A negative, however, is as truly an answer as is a positive compliance with our request, and it just as truly expresses his wisdom and goodness and love. Other forms of this condition are that we are to pray in the name of Christ and that if we abide in him and he in us we shall ask what we will and it shall be done unto us. In so far as we are in harmony with his wisdom our prayer will coincide with his will, and then we shall only desire and ask what he will grant, and prayer and an-

swer will exactly match and the one fulfill the other. Our desire and effort should be to grow into this spiritual submissive state of mind and heart in which we shall abide in Christ, and then we shall literally ask what we will and it shall be done unto us.

V. The power of prayer.

Does prayer do anything practical in this world? Are things any different today because of all the prayers that have ever been offered? They are different. Prayer is a fact in itself, and every fact helps to change the universe and registers itself on every star and atom. Prayer is a vital and intense state and exercise of the soul, and human souls are regnant in this world, changing empires and leveling mountains. Praying souls are facts in God's sight, and help to determine his attitude and will toward the world. On almost any rational theory of the world prayer counts in its determination and outcome. On the Christian theory that God is our Father in heaven it is one of the most potent facts in the universe and moves the arm that rolls the world along. It has self-evident power in bringing the heart to penitence and purity and peace and builds the soul up in all spiritual virtue and grace and strength. It calms the heart and clears the mind and nerves the arm to bear and battle and win. Take prayer away and the world is bereft of a Father and becomes an iron machine, and life loses its supreme interest and worth, but give us this vital breath and we are children in our Father's home and his hand leadeth us, and we are sure that we are not walking in darkness but in the light of life.

THE CRUCIBLE OF THE CHRIST

REV. CHARLES R. BOWERS

Text: "Then cometh Jesus with them unto a place called Gethsemane." Matt. 26:36.

There is but one reason for a Gethsemane in the life of the Master and that is a Calvary. Mountains are crossed because there is no way around. In the life of the Saviour, Calvary was the highest mountain top, and the Garden of Gethsemane lay in a path unmarked by human footsteps. On one basis alone can we account for the mystical life of the Master-Man—The ethics of pain and the curative value of sufferings. Tools are trees plus the ax. Steel is iron plus the fire. The wheat must be sifted to save the kernel. The grape must be crushed to get the wine. Great hearts are often what would have been otherwise ordinary hearts, plus affliction and trial.

The history of man from the garden of Eden, the garden of Gethsemane and the garden of God, presents a continual struggle. The artisan spends years in the learning of his trade. From an apprentice, through years of toil he is elevated to the superintendency. But reaching the goal he has dreamed of through the years, he comes face to face with new perplexities and greater burdens. The professional man devotes years to the securing of an education. Possessing a diploma he hangs out his shingle. Months pass by and accumulate into years, while his practice calls for no addition to the firm and his shingle ever wails the requiem of

hopes deferred. Perchance the day of victory comes, and then he finds himself more burdened by the trials of many clients than he was by the requiem of his advertising shingle. The mother goes down through the valley of the shadow of death for her children. She dreams and sees visions of what the future holds for those she loves. Through the long weary days of early motherhood she sacrifices, struggles, and agonizes that the children of her heart may reach the pinnacle of her dreams. But whether they reach it or not, the sun of her existence sets on a day when the forces of her life are engaged in mighty conflict. Now if Jesus was divine, no less was he human. His life was a continual struggle. His greatest battle was fought just below Calvary in the Garden of Gethsemane, the Crucible of the Christ.

May we for a brief time think of those who were with him in this darkest hour, his disciples? Some things, there were which they did not see. Eight remained on the edge of the garden; three went a little farther in, but none entered the crucible with him. Not willingly did they remain, but there were some things the Master knew they could not see. Kind hearts, we do not see it all, nor can we. Apprehensive we are at times as to the way and the wherefore; we cannot understand his ways and why he doth not let us enter in. But some things were not meant for human eyes to see; things in the Crucible of the Christ, which we shall

never enter until we see him face to face and know him as he is.

Ah, the disciples went part way but not all the way. Some went part way in body and others still farther on, but none went all the way in spirit as he wished that they might do. "He cometh unto his disciples and findeth them asleep." Sad word, that, but speak it lightly lest the angels hear of this apostacy unequaled. I wonder if we ever sleep, while Jesus prays and watches? Ah, yes, all night long, he watches and he prays while we take the rest that shall enrich us for the duties of the morrow. And when the sun breaks forth and night is gone, still we sleep on. When we ought to be watching, when we ought to be praying, when we ought to be doing, too many times we are fast asleep. And only Jesus watches and only Jesus prays.

How much those disciples missed when they missed his prayer. The fall upon his face; the bloody sweat upon his brow; the burning agony of his countenance, they missed all that. But that was not all. They did not hear him cry, "Not my will but thine be done." They missed his prayer. And that's why they fell. Ah, Peter, if you had not slept, if you had prayed and watched; yes, seen his bloody sweat and heard his words of resignation, you would not have denied him in an hour. And James and John and all the rest of you, if you had watched and prayed; if you had entered a crucible of your own, close by the Master's you would not have "forsook him and fled." After all, in our mistakes and failings, we are much like unto those disciples. The toboggan of folly finds us, when we are either too far away to hear him, or asleep in the shadow of his crucible.

Poets have sung, artists have portrayed and orators have spoken concerning the divinity of the Christ, but none have sung or painted or spoken so as to tell the real story. Likewise his humanity is best portrayed in the word which tells us all we need to know. And nowhere is the story plainer than told by Matthew as he records the events of the Garden. The Crucible of Gethsemane opened unto us the humanity of Jesus, so that all might see and none misunderstand. Ah, yes, "he took with him Peter and the two sons of Zebedee," because he was just like we are. He did not want to be alone in that dark hour. He wanted some one as a com-

panion, some one who could feel and know and sympathize. 'Tis something at least to know that a friend is near, when peril comes with pitiless hand to do its work of cruelty.

Coupled with that humanity so apparent, there was a consecration divine. "He fell on his face and prayed." Methinks I should like to have heard that prayer. Then I should never fail for words when I try to talk with him, for I should know more fully the secret of intercession. What a prayer of resignation! There were only twenty-two words in it, but all the worthy words of God and man were somehow nestled in it. It was as if he had said, "O, Father, the cup is so bitter, and the dregs are all within it, it is a hard morsel to take, but if I shrink from it my children must drink it. Father, give me strength just now. Not my will but thine be done." Can we say it? When misfortune comes; when the clouds hang heavily over our heads; when the hearse rolls over the streets, can we say it?

But with that divine resignation and consecration, there was tolerance. Thrice he returned, each time to find them sleeping. "Ah," he said, "poor sheep, they are tired. They have followed the Shepherd for three long years; it has been a hard and stony way; the thorns have torn their flesh, and the rocks have bruised their feet. They still love me. They want to do right. The spirit is willing but the flesh is weak. Sleep on, dear sheep, sleep on and take your rest."

What tender thoughts in such an hour. It is sweet to think that when we are weak, when we tangle up our lives, when we stumble and fall, the great Shepherd of the sheep does not turn us out into the dark, chill night, but reaches down and picks us up and carries us back to the fold, as he says, "Poor sheep, it did not mean to wander. The flesh is weak."

But with it all, there is in the Master's word a note of lost opportunity. We seem to hear him say, "Too late, too late. The hour of prayer and watching is passed. The time of preparation and consecration is ended. The hour for the battle is at hand." So alone, he went out to meet the enemy, and on the morrow when they uplifted him on the hill sanctified by sacrifice, the Cross became the eternal symbol of victory and the aftermath of the Crucible of the Christ.

THE DIVINE COMPANIONSHIP

REV. JOHN BALCOM SHAW, D. D.

Text: "My presence shall go with thee, and I will give thee rest." Exodus 33:14.

Theologians speak of general and special grace. There is a general and a special presence of God. The difference is like unto that between electricity diffused through the air that comes into evidence only when some test is made, and electricity focused at a carbon point giving a glow of light and seen by everyone. Or like the difference between a man's presence in a crowd and his presence in a chair just beside you in your office. Or between your child somewhere in the house, out of your sight and hearing, and that child right in your arms, lying up next to your heart.

God is omnipresent. He fills the universe.

There is no point where he is not; but at some points or under certain conditions his presence is definitely disclosed, personalized, apprehended, felt.

It was this special presence of God, a presence he could be conscious of, that Moses prayed for on Sinai. Looking forth from Sinai upon that long journey through the wilderness, involving perils and difficulties which it overwhelmed him to contemplate, he felt that he must have the immediate and realized presence of Jehovah.

Is not that precisely our feeling as we peer out into the fog that hangs across the unknown future? A sense of divine companionship is wholly imperative. Should another year bring

us sorrow, as it may do, only the realization of the presence of Christ would enable us to meet it bravely or victoriously. The stress of temptation will surely come upon us. What but the felt nearness of the mighty God will give us the courage, the resistance or the strength to battle with it and come forth from the conflict victors and not victims? So also with the possible successes, the achievements and the pleasures of the year. They will cause us to lose our balance and quite unnerve us unless the steady, sobering sense of God's presence be ours.

Under similar conditions God makes the same promise to us as he made to Moses: "My presence shall go with thee, and I will give thee rest."

Five requirements must we meet if we would realize the fulfillment of that promise, and enjoy the consciousness of the divine companionship.

I. First, we must believe in it. To doubt is to bar ourselves at once from its fulfillment. Unbelief will veil God's presence instantly.

II. Second, we must plan by it. As a farmer counts upon the rain and sun and does his work in dependence upon them, so must a Christian live his life in a certain dependence upon the

faithfulness of God's unfailing promise to give him his presence.

III. Third, we must look to that presence. As a wife looks to her husband's presence, or a child to the presence of its mother, or a tourist to that of his guide, and all appropriate sympathy or succor which that presence yields, so must we turn to the presence of God in confident dependence upon it, day by day and moment by moment.

IV. Fourth, we must hold on to it. Never go where that special presence cannot accompany us. Never do what will turn God's face away. Never let sin come in and dispel the sense of that holy companionship.

V. And fifth, we must practice that presence. Do what will induce it. Walk the paths where it is sure to come to us. Cultivate its companionship. Seek it in prayer and learn to commune with it. Search for it in the word of revelation and admit all disclosures of it. Go where the people of God are met to invoke it. Engage in work that is intended to honor and exalt it.

Let any one of us meet these five simple conditions, and the divine companionship will never fail us, but be a glowing, growing experience down to the close of our life.

SERMON SUGGESTIONS FOR JULY

For July we suggest the following topics for the four Sunday mornings and evenings:

Sunday, July 4, Morning.

THE MORAL FORCES WHICH MAKE AMERICAN PROGRESS.

Text: "Righteousness exalteth a nation; but sin is a reproach to any people." Prov. 14:34.

A missionary who had seen thirty years of service, and was on her third furlough, was asked by a lady if the United States really seemed like a Christian land to her. She replied: "The contrast with a heathen land is thrilling. The longer I am here the more I realize the difference between it and a heathen land. Undoubtedly there are great evils here, but for all that the moral tone is high, and there is an atmosphere of true religion. I felt the difference as soon as I landed, and it has grown upon me every day."

An Armenian, shrewd, courtly, as many of them are, was asked if he was happy in America. He answered: "Good country, good work, good pay, good food," and paused, his thought not yet complete. Then, with a look of perplexity and pain, he added, "too much sinner."

A writer for the Church Peace Union says: "The United States can show how a nation can be a gentleman as an individual can be. It has twice happened, and astounded the world. One was the relinquishing of Cuba, and the other was in remitting the great debt China owed her as indemnity from the Boxer uprising. China owed the United States \$14,000,000. The United States played the gentleman and remitted a large part of this sum. That one act is better defense to the United States from attack by China than a fleet of gunboats covering the whole Pacific. China simply cannot make war with the United States after that act. She is now sending five hundred students a year to this country on the interest of this money, putting them in our colleges. This deed also at-

tracted the attention of all other nations, and even the most warlike said, 'That is better than war.'"

I. A righteous nation is a glorious nation.

II. That nation that trusts in God is a glorious nation.

III. Such a nation has the glory of prosperity and liberty.

IV. One peril of our nation is drink.

V. Pride is a great peril to any nation.

VI. The nation that forgets God is in great peril.

VII. Trusting in wealth brings great peril.

VIII. Trust in God makes for true progress.

Sunday, July 4, Evening.

HOW OUR LIVES MAY BE CONSECRATED TO OUR COUNTRY.

Text: "The Spirit of the Lord is upon me because," etc. Isa. 61:1-12.

When we undertake to mix religion and patriotism, as we usually feel obliged to do at the Fourth of July season, we often feel much as if they were like oil and water—so different that they do not readily go together. The trouble is that we look at the two matters from two different standpoints, when we ought to give both the advantage of both standpoints.

Ordinarily our enthusiasm for the nation is a generalized feeling; the nation as a whole is imaged to our minds as a personality to which we give allegiance. On the contrary, our religious enthusiasms are for individual people—we think of sinning men and women who need to be saved from their evil ways and the consequence thereof. But we do not conceive of the nation needing salvation, and, therefore our patriotism does not seem really to have religious bearing.

The remedy for such a feeling of difference between the interests of the church and the interests of the country is for us to add to our religion a consciousness of the human mass

needing uplift, and to add at the same time to our patriotism a consciousness of the individual men and women who are the living nation and whose personal needs are the real needs of the state.

I. What have we to pray for at this time? For the betterment of the whole company of our fellow citizens who make up with us our beloved American republic—the native-born and the immigrant, the rich and the poor, the fortunate and the unfortunate, the educated and the ignorant, the noble-minded and the brutish. All these must live together in peace and justice and with sincere care for one another's well-being, before we can have a truly Christian nation.

II. But we must not only pray; we must plead and work for such conditions, and more particularly than all, we must ourselves live the quiet, faithful and just lives which set the right example and wield the right influence. The passive effect of such wholesome living is of the most fundamental importance. A body of citizens who consecrate themselves to the constant practice of justice, charity and generosity toward all with whom they are thrown in contact, is the first essential for a sound national character. There is no use preaching righteousness unless a considerable proportion of the citizenship of the nation is ready to exemplify righteousness at all costs.

III. But the living is not all-sufficient, although it is the first thing. Based honestly upon example, there must be constant teaching and preaching of the right principles for the common life of men and women united under one democratic government. Truth and sincerity and helpfulness must be proclaimed as the great rules of human society, and the evil failures of men to rise to such standards must be rebuked with strong, vigorous voices.

IV. Through what agency then may these evils be best condemned and these saving ideals for the state most forcefully preached? Clearly it is religion whose voice is most powerful in impressing men and women with their duty in this respect. The task, therefore, falls to the church and church people to meet this great need of the country—the declaration, vindication and establishment of righteous principles in private and public society. Reaching this point of understanding, we find the Fourth of July no longer a secular holiday, but truly as solemn as the Sabbath.—N. R. B.

Sunday, July 11, Morning.

THE LORD'S DAY IN HEART AND HOME.

Text: "I was in the Spirit on the Lord's day." Rev. 1:10.

Following the Fourth of July is a good time to turn people's thoughts to the Sabbath.

There are a good many people well disposed toward religion who fail to observe the Lord's day as a day of rest and worship and home enjoyment, but instead in Sunday excursions into the country, and in other laborious ways, claiming that on account of the work of the week they need this change. But they are mistaken as to the kind of rest and change they need. Let any one go down to the returning excursion trains on a Sunday night in the summer and see the weary, dragged groups, with heavy, unhappy physiognomy as they come from cars and station—almost without exception they

look as if they had missed spending the day quite to their minds, and were returning sad and disappointed to the old weary round of toil. The fact is that the excursionists misunderstood their own nature and the true way for a man or woman to rest. A mere animal that has to pass six days of the week in hard labor benefits greatly by a seventh day of mere animal rest and enjoyment. The repose proves of signal use to it, because it is repose according to its nature. But man is not a mere animal. What is best for the beast may not be best for him, but may have the tendency to degrade him into a poor, unintellectual, unfeeling, unspiritual slave. "The Sabbath was made for man" by him who best knows man, his nature and his needs in body, mind and soul, and it will pay us to observe the Sabbath in the way he suggests—in a way that recognizes all the needs of a God-derived nature.

I. The Lord's day in our hearts.

The question of keeping the Christian Sabbath is largely a heart question. It is not a question so much of obeying a command of law as it is of obeying the law of love. "Love is the fulfilling of the law." It is weary bondage obeying commands simply because we must. It is highest liberty obeying because we will—because we love God and really wish to do the things that will please him. In the oil regions some wells must be laboriously pumped to get even a little oil each day; there are other wells that flow of themselves. There is just that difference in life between doing things because we feel forced to do them and doing them out of the glad and willing-hearted service of love.

Our hearts need these still hours of the Lord's day for spiritual communion. That does not mean that we can sit all day with our Bibles on our knees or wrapped in prayer or meditation. We may not spend more than one hour thus in the whole day, for it is contrary to nature to sustain such a state of mind or heart continuously. We believe, though, that it would be well if every Christian would arrange to spend at least one such "still hour" during the day. Our lives are so hurried, the rush of society and business is so great that we all need to pay more attention both on week-days and on Sabbaths to "practicing the presence of God," and to finding seasons when we are still enough to give our souls a chance—opportunity to hear God speak, and for us to speak with him. But much of each Lord's day may be employed in other ways than in purely spiritual exercises. There is the family, the church, good books, good deeds, many most glad and beautiful ways, body resting, mind resting and mind stimulating ways, heart gratifying and heart cultivating ways, spirit advancing and soul saving ways, in which every Lord's day can be made of the greatest delight and benefit to ourselves and to others, and yet we at the same time really rest and refresh ourselves according to the nature of a man—of a being made in the image of God.

II. The Lord's day in our homes.

The Lord's day is a home day. It is a true "Children's Day," "Parents' Day," acquaintance day, rest day. God's first two gifts to unfallen man were the family and the Sabbath; and it is in the revaluing of these that man will find most nearly "Paradise regained."

It is one chief gift and luxury which marks the Lord's day as the "pearl of days" in many a household throughout our land that on that day the father can be home with his children. A mother was reading to her little girl about the days of creation. "Let us pray God," said she, "to make an eighth day, so that papa can have a day to be at home with us!" An engineer in Washington said in an address: "For seven years I have not had one Sabbath at home with my family." The Vanderbilt engineers, in their famous plea for their rest day, said that their sons were often demoralized because of the influence upon the home life of the father's Sunday work. Every true husband and father, whatever his religious convictions, or lack of them, ought to be a strong defender of the Sabbath and of its observance, and the strong opposer of any who would break down the barriers which separate the day from all the others.

The Lord's day in the home should be a bright and happy day, not one sad and gloomy. It should be the day of the best clothes, the best books, the best words, the best thoughts, the children's day with the earthly father as well as with the Heavenly Father, the day of new books and especially glad talks around the Book, the day of peaceful worship in church and Sunday School, a day of full-hearted joy to every one in the home, to be hailed with gladness in every household.—H.

Sunday, July 11, Evening.

PRESENT TENSE CHRISTIANITY.

Text: "He that believeth on the Son hath everlasting life." John 3:36.

It would be a great gain for the world if all men could come to realize how largely the religion of Christ is a religion for the present—not something of the past, or more fully something for the future, but something for today, this very working, struggling, sinning, grace-demanding day. The Bible is a present tense Book. Its exhortations and promises, its commands and its consolations are all for today. "I am with you," says Christ. "My peace give I unto you," he says again. "The blood of Jesus Christ, his Son, cleanseth us from all sin"—not, will cleanse, but now cleanseth, makes us clean at this very moment. "I can do all things through Christ which strengtheneth me." Not, he will strengthen me for some future testings, but he is strengthening me today, now, in the trials, or duties, or temptations I am meeting at this moment. "The Lord God omnipotent reigneth." Things cannot go wrong, God is overhead, he is now in dominion and is doing his pleasure. He is not to reign by and by. He is reigning. "Who comforteth us in all our tribulation." "All things work together for good to them that love God." They are working together to work out that which is best for you. The process you are at this moment passing through is producing good in you and for you and for all the creation. "All things are yours." All things are your present possession, in Christ. All things serve the man who serves Christ.

Some one has well said: "All that Christianity has ever done it can do now. All that is possible to it in the exhibition of supernatural power and the largest achievement is possible now. It is time that we had stopped dozing

over the record of what it did ages ago, and tested its power to do greater things today. It is time that we had ceased to strain our vision to catch the gleam of coming wonders when we ought to be at this moment enveloped in the blaze of pentecostal glories promised to these present days. Wherever the power of the gospel is fairly tested it proves itself to be now, as heretofore, invincible. All its wants are Christians who enjoy a full salvation in the present to push its triumphs everywhere in the present tense." We need to become deeply conscious that the Christianity of Christ is a present tense Christianity.

I. The day of salvation is in the present tense. The Bible nowhere says for us to accept of Christ tomorrow. It says, "Now is the accepted time, behold, now is the day of salvation." There is no salvation in the past or future tense. All the benefits of Christ's redemption are available for you now, and if the offer of salvation is made to you today you have no right to even think of delaying acceptance until tomorrow. There is no such day as tomorrow in the matter of our salvation. The day of salvation is in the present tense. This day is your day for salvation, a present tense salvation is now available to you.

II. Eternal life is in the present tense. The Bible nowhere says that if you accept Christ you will come into a state of eternal life by and by. No, it says: "He that believeth on the Son hath eternal life." In a true and deep sense, all who believe have already entered upon the eternal state. They have stepped across the frontier life into the glorious state of being in which the changes of this mortal existence cannot effect the permanence of their life or blessedness.

III. Heaven is in the present tense. The Bible does tell us of heaven to come, but Christ made it plain that we do not have to wait till after we die for heaven to begin with us. Said he, "The kingdom of God is within you." Or, as some one has expressed it, "All the way to heaven is heaven." It is a present heaven the Christian enjoys, an inner heaven in the heart. We do not have to wait till we die to taste the joys of heaven. It was said of a pious old Puritan that "heaven was in him before he was in heaven." A Scotchman being asked if he ever expected to go to heaven, gave the quaint reply, "Why, mon, I live there." When Edward Payson was dying he said: "If I had known twenty-five years ago what I know now I might have walked in the light of the New Jerusalem all these years." He had just entered the Beulah land experience. Many do not enter because, like him, they think that it is only to be obtained after death. But it is the same heaven in both worlds. The only difference is one of degree. "Lay hold on eternal life." It is something for us to get hold of now. It is a thing of the future, but it is a thing of the present, too, and even the part of it which is future can be so realized and grasped by faith as to be actually enjoyed while we are here. Heaven is in the present tense.

IV. Duty is in the present tense. No man ever did or can do today's duties tomorrow. If today's duties are not done today they are left undone. "Work while it is called today; the night cometh when no man can work." All

duty is in today, and what you do for your own soul, what you do for other souls, and what you do for the world, is done or left undone in today.

V. The possibilities of life are in the present tense. Do you think you will grasp your ideals, attain your possibilities some tomorrow? No, you will not. Your tomorrow will be a result of your today. Are you grasping your ideals today? Are you reaching your possibilities today? Your tomorrow will be of the structure of today's building.

Be a present tense Christian. Believe in a present tense Christianity. Study and know and live by your present tense Bible. Today is your great day, your only day, in religion.
—H.

Sunday, July 18, Morning.

PERSISTENCE IN WELL DOING.

Text: "And let us not be weary in well doing, for in due season we shall reap if we faint not." Gal. 6:9.

The duties of the Christian life are continuous. On this account there is always danger of our becoming weary, ceasing, or growing lax in our well doing. We need, therefore, the often reminder and new command of duty.

Instead of reviewing the whole sphere of duty, let us select some of the items of well doing in the which we ought especially not to weary.

I. First, we are well doing in fighting our sins. It is all-important that we resist every temptation toward giving up the struggle. We need to resolve over and over again, and begin over and over again, and fight over and over again the battles against evil within and without us. But it is a glad fact that the victory is sure if we keep on. "We shall reap if we faint not."

II. Again, we are well doing in using all the means of grace. But here again it is very important that we weary not in their use and give not over our efforts. How liable, for example, we all are to neglect daily private prayer, or to let it become such a formal thing that it has no meaning. How important that we stir ourselves up continually to renewed faithfulness in the study of God's word. So of every means of grace. Satan continually tries to take away our relish for them; but if we keep on and hold ourselves steadily to duty we will reap increasing strength for the service as well as increasing joy in it.

III. We are well doing also in our efforts for the salvation of others. This is a field of effort in which Christians seem especially liable to a lack of continuity of interest and effort. We go by starts and spurts. We warm up to this kind of work only now and then. Many Christians experience long seasons in which they seem utterly indifferent to the souls of others. These periods of indifference largely destroy our power. We too often drift away into coldness, then into sin. Sin ultimately paralyzes our arm, and we secure no results. Whenever we find ourselves growing the least indifferent it is our duty to quickly rekindle the fires of love and stir ourselves to the acceptance of all duties and opportunities that are presented.

Not long since we heard a woman who had been a devoted church worker make the remark: "Well, I have done enough. I am going to stop and let some one else do the work now.

I have done my share." Remarks and feelings of this kind are far too common. Many a pastor has heard them. We always feel sorry for the one who utters such a sentiment, for it plainly indicates that that Christian is "weary" in his or her "well doing," and has lost heart and interest. It is important that we keep ourselves stirred up all the time to the condition where we will be willing to do good as we have opportunity, and even rejoice in each new opportunity.

But it is a happy fact that such faithfulness is sure of reward. "We shall reap if we faint not." If your work does not seem fruitful in sheaves, if you do not see the results now, yet the promise is yours, and every faithful laborer: "In due season you shall reap, if you faint not."—H.

Sunday, July 18, Evening.

REGARD DUTY, NOT CONSEQUENCES.

Text: "Behold the men whom ye put in prison are standing in the temple, and teaching the people." Acts 5:25.

We have here an interesting account of the imprisonment of the Apostles, their miraculous discharge out of prison, the fresh orders to go on preaching the gospel in the face of any opposition, and of the courage they displayed in the face of their persecutors.

I. Their duty. The angel that opened the prison door said: "Go—speak." There was to be no attempt to conceal their escape. They were to go back to the same place where they had been preaching and teaching before, and were to continue in the same work. "Speak—unto the people." There is no respect of persons with God, no aiming especially toward the great, or pandering to those of rank and power. The true enfranchisement of the common people lies in the gospel of Christ. They were to tell the people the way of life. This was their duty.

II. Their decision. There seems to have been no hesitation at all as to what they should do. The record is that "when they heard—they entered into the temple early in the morning and taught." They immediately obeyed. It is not for us to hesitate, and reason, and delay, when duty is plain.

III. Their disregard of consequences. "Behold the men whom you put in prison are standing in the temple, and teaching the people." Certainly, where else would these men be? And what else would you expect such men to be doing? Perhaps if we had been there, with the fear of the prison before us, we would have used more caution. Possibly we would easily have reasoned ourselves into the acceptance of some more "prudent" course of conduct. But these were men. They were men of conviction. They had seen. They had heard. They had fully adopted the principle that it is better to obey God than man. They did not consider consequences. They simply, unhesitatingly did the duty they were bidden to do.

About the time of the fall of Fort Sumpter a naval officer in Washington, who was a South Carolinian by birth and education, went in great embarrassment to ask advice of Senator Sumner. "What shall I do," said he, "if my ship is ordered to the South to coerce my own people?" "Read your commission, sir," replied the Senator. "But suppose my ship is ordered to

Charleston?" "Read your commission, sir!" "But what if I am ordered to fire on my own father's plantation?" "Read your commission, sir!" thundered the Senator. Just so indifferent to consequences must we be if we would make up our minds to do duty under every circumstance. Loyalty to the truth, to the right, to duty, to God, comes first of all. It is not to be a question of temporary safety or apparent advantage with us. It is to be a question only of obedience. Cowardice asks: "Is it safe?" Expediency asks: "Is it politic?" Vanity asks: "Is it popular?" But conscience asks: "Is it right?" Dare to do right. Dare to be true.—H.

July 25, Morning.

WITNESS-BEARING FOR GOD.

Text: "Ye are my witnesses, saith the Lord." Isa. 43:10.

There are at least two ways in which every one of us can give testimony for God.

I. First, by our lips. If we are true Christians it is our duty to be known as Christians. It is our duty to make lip confession. "If thou shalt confess with thy mouth the Lord Jesus," etc. Then it is our duty to actively proclaim Christ. We are to "go everywhere preaching the Word." Dying words are cherished and dying wishes respected with a peculiar sacredness by us all. When Christ knew he was about to go to his Father, he led his disciples out to Mount Olivet and told them he must leave them. It was just before his ascension, and he was speaking very tenderly and lovingly to them. And these were his very last words: "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and unto the uttermost part of the earth." "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight." Christ has taken his place at the right hand of God. He has committed his cause into the hands of men. He has promised to be with us always, but he expects every one of his disciples to be a living witness for him. Let us not be ashamed to teach for Christ, preach for Christ, labor for Christ, testify for Christ everywhere we go. We men and women are his messengers. "Ye are my witnesses."

II. Second, by our lives. There is tremendous force in silent preaching. The power of the church lies in the Christ-life of its members. A good life is an argument for Christianity sixty years long, one never misunderstood, and absolutely unanswerable. It is character that tells. A true Christian is a living Bible. The majority of outsiders never read any other. They form their impressions of Christianity, not as it is revealed in the Holy Scriptures, but as it is revealed in us.

"Under whose preaching were you converted?" asked one of a young man who had recently found the Saviour. "Under no one's preaching," was the reply. "I was converted under my aunt's practicing." A young minister when about to be ordained to the work of the gospel, stated publicly that at one period of his life he was almost an infidel. "But," said he, "there was one argument in favor of Christianity I could never refute—the consistent conduct of my father." "I tried to be a skeptic when I was a young man," said Cecil, "but my mother's life was too much for me." We talk about the importance of preaching the gospel,

and it is important; but let us be assured of this one thing, that Christ's people have got to draw the world to him or the world is lost. An old African once said: "A good example is the tallest kind of preaching." He was right. The world needs more of what some one has called "Sermons in shoes." "Ye are my witnesses, saith the Lord."—H.

July 25, Evening.

HOW TO MEET TEMPTATION.

Text: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." Matt. 26:41.

Life is full of peril. Satan is no superstitious myth, but an actual foe, "going about like a roaring lion seeking whom he may devour." Cunning, powerful and treacherous, he is hating God and hating the good. He tempted Christ. He wanted to "sift" Peter. And he wants to sift us too. Two things he especially tries to do with us; to draw us back into his service, or, failing in that, to make us just as inefficient as possible in Christian work. To make us inefficient he first attempts to lead us into sin. Yielding to sin he knows makes cowards of us. Our cowardice discourages us in the Christian life; and once discouraged we are almost no use in Christian work, for, as Mr. Moody used to say, "God seldom uses discouraged Christians." But Satan's real purpose is to destroy us. As Jael did with Sisera, so Satan would first put us to sleep, and then kill us.

But how are we to meet temptation? What are some of the conditions of victory?

I. The first condition is heart consecration—the being wholly and loyally Christ's. It is not difficult for a bridegroom to be faithful to his bride if he has given himself wholly, loyally and lovingly to her. Temptation is disarmed by his consecration to her and her alone. So Satan may be very strong, but he loses his power over us when we are sanctified wholly to Christ.

II. A second condition of victory we may call strategy. By strategy is the way some armies succeed in war. It is one way the Christian can succeed in the battle with Satan. Paul gives us a hint of what this means when he says, "Be not overcome of evil, but overcome evil with good." It is possible to have our hearts and hands so occupied with things that are good that Satan can find no place in us.

We once saw Mr. Moody at a meeting pick up a goblet, and, holding it before the audience, ask, "How can I get the air out of this glass?" There was no response. Reaching for a pitcher of water he poured the glass full to overflowing. He then exclaimed that every particle of air had been emptied from the glass. Just so can we keep Satan and the world and worldly things out of our hearts. It is by filling them with the things of Christ and of the Spirit. This is wise strategy. It is dispossession by pre-occupation. It is a most successful way of overcoming Satan and his wiles.

III. Again, let us avoid temptation not in the path of duty. We pray, "Lead us not into temptation, but deliver us from evil." Let us not expose ourselves to unnecessary temptation. We know a man who professed conversion. His besetting sin had been drunkenness. But upon claiming to be converted he said he

(Continued on page 626.)

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

PERSONAL.

One of the passengers lost on the Lusitania was Miss Alice Varley, daughter of the English evangelist, the late Henry Varley. She has for years made her home in Northfield, assisting in editing *The Record of Christian Work*. She was returning to England to visit her mother, who was ill.

Prof. Shaller Mathews, of Chicago University, was elected president of the Northern Baptist convention, and Dr. Lansing Burrows was president of the Southern Baptist convention.

Dr. W. McE. Alexander was moderator of the Southern Presbyterian Assembly, and Dr. J. Ross Stevenson, president of Princeton Seminary, was elected moderator of the Northern Presbyterian Assembly.

Dr. William Patterson, for ten years pastor of Bethany Church, Philadelphia, and more recently pastor in Belfast, Ireland, has come to Toronto as pastor of Cooke Presbyterian Church.

NEWS.

According to Professor Albert B. Faust, of Cornell University, this country contained in 1910, 32,243,382 people of foreign birth, or 35 per cent of the entire white population. Of this number 13,345,545 were foreign born, 12,916,311 had been born in America of foreign-born parents, and 5,981,526 had one such parent.

A large proportion of the foreign-born population, or at least those of foreign birth, are of German origin. There are 8,282,618 Germans and some 4,504,360 of Irish descent, and 3,231,952 classified as English, Scotch and Welsh. Canada contributed 2,754,615 to the so-called foreign population; Austria-Hungary, 2,701,886; Russia, 2,541,649; Italy 2,098,360, and the Scandinavian group, including Sweden, Norway and Denmark, 1,743,378. All the other countries totaling some 1,177,092.—*The Christian Herald*.

A canvass of the banks of Los Angeles, Cal., shows that 40,000 children under sixteen years of age have almost \$1,000,000 in savings deposits, an average of \$25 each. One bank has 15,000 depositors between the ages of two and fourteen years. The largest account is that of a twelve-year-old boy, who has \$1,572. He began seven years ago with fifty cents.—*The Christian Herald*.

In ten states of the Middle West, known as the grain belt, Illinois, Iowa, Minnesota, Nebraska, Wisconsin, Missouri, Kansas, South Dakota, South Dakota and Oklahoma, were owned, on January 1, 1915, 559,730 automobiles. Fully half of these belong to farmers. The number is increasing at the rate of 425 a day. In these ten states alone the automobiles owned by farmers cost over a quarter of a million dollars.—*Farm and Fireside*.

The American Bible Society will hold a World's Bible Congress in San Francisco, August 1-4.

Court Pushed Catholic Aside.

The recent decision of Louisiana's supreme court was heralded all over the country as excluding the Bible completely from the public schools of that state.

The judges did indeed find that reading the New Testament in schools is discriminating against Jewish citizens and their children. But the court refused to countenance the Catholic plaintiff. The judges told this gentleman that there was no difference of any account between his Douai Bible and the King James Bible of the Protestants, and he couldn't set up any tenable claim that his conscience was hurt by having the King James Version read before his children. So the Catholic had to stand aside and the verdict was given for the Jewish plaintiffs alone.

This leaves the Romanist high up in the air as respects their chronic complaints against reading the Scriptures in school. Moreover, by implication, the court's opinion would justify reading the Old Testament in Louisiana schools, since that could not be held to antagonize the religion of the Hebrews. Perhaps it would permit also non-theological parts of the New Testament. Dr. Barr is renewing his demand that Bible reading shall be introduced into the John McDonogh schools of New Orleans according to the express stipulation of McDonogh's famous will—the will which the city accepted until it got firm hold of the money and then reduced to a dead letter.—*The Continent*.

The Change in Fifty Years.

Japanese Anti-Christian Edict of 1868.—"As for the Christian sect, as it has been prohibited thus far, in like manner it must be strictly suppressed, forbidden, and prohibited. As for the Jesus religion, it also must be strictly suppressed. Keiyo, fourth year, third month. Prime Minister, by imperial order. This order must be strictly and universally enforced in Hioگو Ken."

Chinese Edict, 1900.—The Dowager Empress of China passed the death sentence on all Christians in China.

Korean Edict, 1904.—"If you see a foreigner, kill him; if you see a native reading the Christian Book, kill him."

The Situation in 1915.—Japan—600 non-Christian schools in Japan regularly supplied with a monthly paper explaining Christianity, through a government school teacher's influence. Recent circulation one month, 32,000 copies.

China—235,303 church members.

Korea—72,203 church members.—Adapted from Missionary Voice.

The Chronicle, the organ of the London Missionary Society, says: Three years ago some boys from Kawimbe in our Central African Mission, who were being trained at Livingstonia, wrote from there as follows:

"Please, sir, we beg your most favour to ask you some questions. Why are you training boys only and not girls? We would like that girls should be trained as well as boys.

"We tell you this, because there are many teachers there who would marry trained girls, but they disappointed because there are but few learned girls. We shall be very glad to hear you answer us and know the reason why you cannot do this. In this land we see very many trained girls and wonder why the girls in our country are not thus trained."

The Chronicle farther states that recently two ladies have been sent out by the society to train the girls to be fit for wives of the native preachers and teachers. Even these African boys had realized that man and woman must rise together.

TEMPERANCE.

Nearly 600 physicians, men and women, have written Governor Brumbaugh, of Pennsylvania, in the interest of the local option bill, every physician signing his or her name. The physicians say in their letter that they are taking the action "in the interests of health, morals and the protection of the present and future citizens of this commonwealth."—*Baptist Record*.

Recent elections in South Dakota gained fifteen cities for the forces of prohibition. Seventeen license cities were won, but two of the 400 dry towns returned to the saloon. Several of the wet towns will be prevented from granting licenses because of the irregularities in the filing of petitions. Among the saloon cities captured by the dries are Aberdeen, second largest city in the state; Milbank, Platte, Rapid City and Murdo.

Alcohol pretended to be a drink. As a matter of fact, it was in itself the thirstiest thing known. Its characteristic action upon the body was to take to itself water from the tissues, leaving the person more thirsty. Then it was supposed to be a stimulant, but it was nothing more than a narcotic. A person seemed to be stimulated and to work quicker and more accurately under its influence, but when its action was tested it was found that it made a man slower, less accurate, and in the long run more fatigued. In the third place, alcohol was supposed to make people warm, but the temporary warmth was caused by the lowering of the temperature of the blood. Alcohol seemed to be a social agent, and for a time it made the people more sociable, but its total action was anti-social. For a long time alcohol was regarded as a protective medicine, and it had been used by doctors for almost every complaint. But now doctors were reversing the practice of a lifetime. It was found that alcohol soothed the patient for a while, and eased his sensations of what was happening; but at the same time it was interfering with vital processes by which the patient would recover.—Dr. C. W. Saleeby, in the Sunday School Chronicle.

Arrests in Cleveland are classified under two heads—Violating State Laws and Violating City Ordinances. In 1914 there were 188 arrests for violations of laws regulating the sale of liquor, and 4,461 arrests for offenses largely due to drink. There were 2,629 arrests for violating automobile laws. It is fourteen times more hazardous to break auto laws than to sell liquor unlawfully.

The Liquor Traffic in the United States.

The United States government has prohibited the liquor traffic in the Indian country, in certain portions of the territories, in military forts and reservations, in the United States navy, in the national capitol and in national and state soldiers' homes and in other areas under federal control.

As a result, more than 47,000,000 persons in the United States were living under prohibition and more than 71 per cent of the entire area of the nation was prohibition territory at the close of the year 1914.

Prior to January 1, 1915, the absolute prohibition of the sale of intoxicating liquors for beverage purposes had been adopted by nine states—Maine, Kansas, North Dakota, Georgia, North Carolina, Oklahoma, Mississippi, Tennessee and West Virginia. These nine states had in 1910 an aggregate population of 14,685,961.

On January 1, 1915, the Arizona state constitutional amendment for prohibition went into effect.

In the fall of 1914, Colorado, Oregon, Washington and Virginia, as well as Arizona, adopted state-wide prohibition, to go into effect January 1, 1916, in Colorado, Oregon and Washington, and November 1, 1916, in Virginia.

Since January 1, 1915, four more states, Alabama, Arkansas, Iowa and Idaho, have adopted state-wide prohibition; Iowa and Idaho effective January 1, 1916, and Alabama and Arkansas effective July 1, 1915.

These 18 states had an aggregate population, according to the 1910 census, of 25,828,613, or more than one-fourth the total population of the United States.

All the other states, with the exception of Pennsylvania, Montana, New Jersey and Nevada, have some form of local option.

Prohibitionists point to the fact there are only four states in the United States which have taken a backward step in temperance legislation during the past 10 years.

The progress of prohibition sentiment may be judged by the fact that on January 1, 1893, there were only four states in the United States which had state-wide prohibition, and only 13 which had local option, while all the others were license territory.

On January 1, 1915, there were only four license states, and 18 had adopted state-wide prohibition, the others having local option or rural prohibition.

Ninety thousand persons are employed in making liquor in this country, according to the last

census report. There are 60,000 in breweries and about 30,000 in distilleries.

Liquor gives employment to three-tenths of one per cent of all employed labor.

Against this there are 110,000 WHO DIE ANNUALLY FROM DRINKING LIQUOR.—The Cleveland Press.

The Brunswick-Balke-Collender Company, the largest manufacturer of stock bar fixtures in the United States, has determined to retire from that business, and has turned its plant at Dubuque, Iowa, into a talking machine cabinet and piano factory.

The company has factories in Chicago, Muskegon and Dubuque. It has manufactured bar fixtures and billiard tables.

GENERAL. Stealing John Hus.

On July 6, 1915, the Protestant world will celebrate the five-hundredth anniversary of the burning of John Hus at Constance. This mighty man of God was one of the pioneers and fore-runners of the Reformation. Hus fought his battle against ecclesiastical corruption and tyranny. He believed that the Bible and conscience are higher authority than the findings of any council or the deliverance of any pope. He fought not against religion, or Christianity in its elementary purity, but only against the superstitions and corruptions which had grown up around the historic church. For this reason he is honored by the Protestant world and is regarded along with Wycliffe as another morning star of the Reformation.

With monumental audacity the Bohemian Free Thinking Societies have rented the great Auditorium Theater in Chicago with the intention of holding a John Hus semi-millennial anniversary of their own. Because he was brave enough to defy the pope and suffer martyrdom for his conscientious convictions they propose to class him with those religious anarchists who repudiate Christianity entirely. They propose to make capital out of his heroic Protestantism in the interest of Free Thinking infidelity.—The Standard.

For many years I refused to be interested in foreign missions. If I did not scoff, at least I gave no help. I did not go to missionary meetings. I did not preach missionary sermons. I did not subscribe to missionary funds. *** Looking back, I refuse to accept blame for the convictions and the prejudices of those years. On the evidence presented to me I formed a rational judgment. I was so absorbed in the fight for decent conditions in my own city and in my own country that I refused to condemn myself for not going out to seek evidence which I did not know existed—evidence which, when at last it was forced on me, revolutionized all my thoughts upon the subject. But I look back upon these years with intense regret. I look back upon them with resentment. I resent being robbed of the chance to take my place among the men and women who back up with their gifts and work and prayer the men and women in the midnight lands. I am not ashamed of myself for not being in the movement. I am angry with those who managed, or mismanaged or muddled, in such a way that persons like me thought that we best conserved our self-respect by staying out. *** But things have moved, and you do not know it. The world has changed, and the missionary with it; and you think you know what you are talking about, and you don't. You know nothing at all about it. You are ignorant, as ignorant as—well, as ignorant as I was; and I can say no more than that.—Charles F. Aked.

An Englishman remarked to an American, not long ago, that the history of the world failed to record any other example of altruism on the part of one people towards another, so splendid in its effects and so consistent in its freedom from sinister acts, as the reconstruction of Cuba by the United States. Havana was one of the pest-holes of the world. Yellow fever and many other dread diseases were always there, most of them endemic and some of them frequently and flagrantly epidemic. And the other towns and villages of Cuba were little, if any, better. Today

Havana is one of the healthiest cities in the entire world, and Cuba as a whole is counted in the very foremost of communities and nations in the matter of a low death rate. In helping Cuba we have helped ourselves, inasmuch as New Orleans and our other Southern cities are now safe from yellow fever, Asiatic cholera and other infections.—American Review of Reviews.

A discussion has been going on among authorities on newspaper style as to whether it were better to write "movies" with or without the quotation marks. After the recent statistics given to the public by the president of the Vitagraph Company of America, we should think it would be as well to omit the quotations. Eleven million persons visited motion-picture houses daily in 1913. In that time the general public paid \$275,000,000 for admissions and \$25,000,000 was paid for rental of films. These figures are for the United States alone. In the light of these astounding facts we are inclined to take off the quotation marks and put instead a question mark and an exclamation point. What tremendous influence! What kind of influence? For good or bad?—The Standard.

A man in Kansas writes to the editor of The Advance about the criticism of the church concerning the falling off in church attendance, making the suggestion that perhaps the churches are doing better than we think. He bases his opinion on the following clipping from the Leavenworth Times:

The St. Joseph Gazette calls attention to the inquiry as to why people do not attend church better, and ventures the opinion that they do attend church better than they do anything else except business. The Gazette estimates that 12,500 persons in St. Joseph attend service twice each Sunday, and cites, in proof of its contention that that is more than attend other meetings, the slim attendance at grand opera which was in the city for a week. It was widely advertised and not more than eight hundred attended during the week; not more, the Gazette says, than attend the Wednesday evening prayer meetings in that city.

Possibly the grand opera illustration is not a good one, as grand opera costs a lot of money each time, while a person may attend church and get off with a button in the contribution box. But suppose we take the lodges. Lodge members do not even have to contribute the button, and yet the lodges would think they were having a great revival if they could get as many people to come regularly to their meetings for a month as attend the churches during that time. We venture to say that there is not a lodge in this city that averages half the percentage of attendance that the churches of the city can boast.

After all, maybe, the churches are doing better than we think.

Ida M. Tarbell, in The American Magazine, makes these comments on the problem of our foreign laborers. She had been at Roosevelt, N. J., after the strike at the plants of the "Fertilizer Trust," where last January eighteen unarmed men were shot, most of them in the back, by the sheriff's deputies:

When working full time Liebig's employs six hundred men. Its yearly average is three hundred. Its activities are seasonal. From early winter to late spring it runs full force; from early summer to late fall it does little. Is this necessary?

This is the most important question today before all employers of labor who are conducting their industries as seasonal; the most important for them, because it means that they never have a stable labor body, and, therefore, always have a more or less inefficient one; the most to labor, because it compels a large body of it to half time and irregular habits, and so defeats and finally destroys its ambition for thrift, and good citizenship; it is most important for the public, because it complicates its problems of employment, of vagrancy, and of petty crime.

The average manager of bodies of foreign labor does not for an instant sense that they have anything in common with him. They do not speak English. They wear queer clothes. They

drink much beer. They are Dagos and Hunkies, animals to be driven and used, not men to be trusted and taught and developed. And yet how easy it would be for a manager to tie these men to him with unbreakable bonds if he met them with a frank appreciation of their human values.

They came to us handicapped by their ignorance of all we have and do. Most of them are familiar only with the soil, and they have the true and wonderful instinct of people of the soil. God pity us, how truly they read us! They sense our contempt, our ridicule. Hundreds of them with a knowledge of farming far superior to ours—the knowledge of Virgil and Cato—are lost to us because of our dull senses; the crafts of their women are lost to us. ***

These things are the inevitable result of the methods of handling foreign labor which have prevailed too generally in this country. On every side we have demonstrations of their wastefulness and their stupidity, as well as of their heart-breaking inhumanity. They need not be. Hundreds of men are proving this, are showing how intelligence and sympathy and co-operation build up stable labor forces and develop men and women. It cannot be done; however, if those at the top, those who hold the money bag, are going to ignore the great fact that human beings are concerned. Responsibility is at the top—that is that plain lesson of Roosevelt.

"Take up the white man's burden;
Ye dare not stoop to less."

It was a catchy couplet, Kipling enough to give it a run and with meaning enough to make it an appeal and a challenge when used a dozen or more years ago. *** And the white man who is to bear the burden has nearly narrowed down to the American man. From the Orient to the Occident there is a cry to the American for help. We must save China from Japan; we must save Mexico from Mexicans; we must save Great Britain from Germany; we must save Germany from Great Britain; we must save Belgium from starvation; we must save Asiatic Christians from "unspeakable" Turks; and we must keep on saving the heathen world from its sins and miseries. Some burden, that! We elected Mr. Wilson to run the American government, and here is the whole stricken world demanding that he run to their help. Surely he is getting a run for his honor.

What does it mean, this sudden throwing of the white man's burden on the American? It is an astonishing recognition of the greatness of the combination which rules American life. They have called us money-grabbers, but our money tastes awfully good to starving Belgium. They have scoffed at us as crude—you remember the scornful things which the over-sea writers said about us when they ran across the continent—and now they want us to save them from "Kultur." They have called us politically corrupt, grafters and all that, but now they turn to us as the people where justice dwells and honor gilds the sky.

It seems very strange, but it is true, that the call is for deliverance from peoples who have stood at the front. Germany has been leading the scholarship of the world, and the cry is against Germany; and Germany's answer is a bitter cry against the foremost empire of the globe. Japan is the superior in the Orient, and China's call is for help against Japan. "Save us from our sins," was the old cry; now it is, "Save us from our superiors." It is "the light which failed" that makes our light so brilliant.—The Congregationalist.

Baptism With Fire.

In The Expositor for June Dr. Jowett (Metropolitan Pulpit Themes) discusses Matt. 3:11. He assumes that the baptism with the Holy Ghost and the baptism with fire are the same. I do not think this interpretation can be defended on either grammatical or exegetical grounds. I know that Dr. Jowett's interpretation is commonly accepted. Perhaps because on the day of Pentecost the Holy Ghost appeared in the form of cloven tongues of fire and sat upon each of them. But in Acts 1:5 Jesus, speaking of this Pentecost, said, "Ye shall be baptized with

the Holy Ghost not many days hence;" not a word about fire.

John is accused of tautology when in Matt 3:11, this baptism of the Holy Ghost is identified with the baptism with fire.

John is addressing the people and urging them to repentance, and lays before them the two alternatives.

The tree that brings forth not good fruit is hewn down and cast into the fire.

The tree that brings forth good fruit is not hewn nor burnt.

The Christ comes with the fan in his hand. The wheat and chaff are separated.

The one is garnered. The other is burnt with fire unquenchable. Jesus is the Judge, the one mightier than John, and when he comes he baptizes the one with the Holy Ghost, and the other he baptizes with fire.

That is the alternative of refusing the gospel. And your interpretation of the passages demands that explanation and baptism with the Holy Ghost and one with fire.—Rev. David Wright.

Magazine Articles of Value to Ministers

The American Magazine, June. 15 cents.

What It Means to be a Jew.
Sticking to the Old Ways—The Golden Rule in Business, Ida M. Tarbell.
How Women Voted in Chicago, Hugh S. Fullerton.

The Missionary Review of the World, June. 25 cents.

Islam in North Africa, Edwin F. Freese, D. D.
A Day of Opportunity in Malaysia, C. E. G. Tisdall.
Hebrew Christian Alliance in America, Rev. S. B. Rohold.
Romance and Reality in Morocco—the Story of Robert Kerr, M. D., Ernest D. Pierson.

The Century, June. 35 cents.

Exit the Turk, H. G. Dwight.
The Moral Failure of "Efficiency," E. D. Schoonmaker.
The Summer Camp, Mary Harrod Northend.
Bulgaria's Dream of Empire, T. Lothrop Stoddard.

The Atlantic Monthly, June. 35 cents.

Nation-Wide Prohibition, L. Ames Brown.
At the Sign of the Velvet Glove (the present Chinese government), J. O. P. Bland.
The Ethical Challenge of the Times, William J. Tucker.

The American Review of Reviews, June. 25 cents.
An International Court of Justice, J. W. Jenks and F. Herbert Stead.

Record of Christian Work, June. 10 cents.
Some Sidelights on Paul, J. Hope Moulton.

Bible Magazine, June. 10 cents.
Modernism, Giovanni Luzzi.
Jesus the Teacher of Teachers, Fred S. Goodman.

The Constructive Quarterly, June. 75 cents.
Why the Church—in Christianity, W. P. DuBose.
Authority and Orthodoxy, E. J. Widdows.
The Unexplored Factor in the Gospel, T. R. Glover.

Forthcoming Conferences or Important Dates

Summer of 1915.

Anti-Saloon League of America (biennial convention), Atlantic City, N. J., July 6-10.
China Inland Mission Jubilee Meeting, Niagara-on-the-Lake, Ont., June 15-20.

Children's Day, June 13.
Conference for Rural Pastors, Michigan Agricultural College, during session of the Summer School, July 6-16.

Christian Workers and Bible Conference, Bible School Park, N. Y., July 23-August 1.
Christian and Missionary Alliance Summer Conferences (probable dates):

Toronto, Ont., June 6-13.
Binghamton, N. Y., June 25-July 4.
Hebron, Mass., July 4-11.
Nyack, N. Y., July 4-11.
Mt. Lake Park, Md., July 13-18.
Chicago, Ill., July 18-25.
Old Orchard Beach, Me., July 30-Aug. 8.
Lancaster, Pa., Aug. 6-15.
Beulah Park, O., Aug. 13-22.

Desplaines, Ill., Camp Meeting, July 7-19.
Erieside, O., Bible Conference, July 23-Aug. 1.
Green Lake, Wis., Bible Institute, July 28-August 19.

Grove City, Pa., Bible Conference, Aug. 3-13.
International Christian Endeavor Convention, Chicago, July 7-12.
Laymen's Missionary Movement, Boston, Mass., Nov. 18-20.

Lord's Day Congress, San Francisco, Cal., July.
Missionary Education Movement Conferences:
Blue Ridge, N. C., June 25-July 4.
Silver Bay, N. Y., July 9-18.
Ocean Park, Me., July 22-30.
Asilomar, Cal., July 2-11.
Estes Park, Colo., July 15-25.
Lake Geneva, Wis., August 6-15.

Montrose, Pa., Bible Conference, July 30-August 8.
Lakeside, O., Bible Conference, July 30-Aug. 8.
National Council of Congregational Churches, biennial meeting, New Haven, Conn., Oct. 20-29.
Northfield, Mass., Conferences:

Young Woman's Conference, June 16-23.
Student Conference, June 25-July 4.
Summer School for Woman's Foreign Missionary Societies, July 8-15.

Women's Summer School for the East, July 16-23.

Summer School for Sunday School Workers, July 17-24.

General Conference, July 30-Aug. 15.
Ocean Grove, N. J., Camp Meeting, Aug. 27-Sept. 6.

Presbyterian Young People's Conventions:
Ovoca, Tenn., June 22-30.
Pocono Pines, Pa., June 30-July 6.
Winona Lake, Ind., July 13-20.
Alma, Mich., July 20-26.
Storm Lake, Ia., July 13-22.
Hastings, Neb., July 27-Aug. 3.
Hollister, Mo., Aug. 12-19.

Rockhurst Prayer Conference, San Francisco, Cal., June 14-20.

Southwestern Missionary Conference, Cliffs, Ariz., Aug. 12-21.

Stony Brook, L. I., Prophetic Conference, Aug. 8-15.

Winona Lake, Ind., Meetings:
Summer School of Missions, June 24-July 2.
Bible School, July 5-Aug. 20.

Presbyterian Young People's Conference, July 13-20.

Bible Conference, Aug. 20-29.

Women's Congress of Missions, San Francisco, Cal., June 6-13.

Women's Foreign Missionary Society of the M. E. Church, Los Angeles, Cal., Oct. 28-Nov. 4.

Women's Summer Schools of Missions:
Los Angeles, May 31-June 4.

Oklahoma City, Okla., June 1-7.

Denton, Tex., June 3-13.

Duluth, Minn., June 8-14.

St. Paul, Minn., June 16-22.

Winona Lake, Ind., June 24-July 2.

Blue Ridge, N. C., June 24-July 4.

Boulder, Colo., July 6-13.

E. Northfield, Mass., July 8-15.

Silver Bay, N. Y., July 9-18.

Young People's Christian Union, U. P. Church, Los Angeles, Calif., July 4-11.

Y. W. C. A. Student Conferences:
Blue Ridge, N. C., June 4-14.
Silver Bay, N. Y., June 18-28.
Eagles' Mere, Pa., June 25-July 5.

PRAYER MEETING DEPARTMENT

The Mid-Week Service.

[The following is the report of the attendance for nine months upon the mid-week service of the First Presbyterian Church, Warren, Ohio, as given by the pastor, Rev. F. P. Reinhold, in the church bulletin. A secretary kept the record of the attendance each week.]

| | |
|--|--------|
| Total attendance of girls..... | 178 |
| Total attendance of boys | 122 |
| Total attendance of women | 2,238 |
| Total attendance of men | 1,107 |
| Average attendance per week: Girls..... | 5 |
| Average attendance per week: Boys | 3 1-3 |
| Average attendance per week: Women..... | 62 1-6 |
| Average attendance per week: Men..... | 30 3-4 |
| Total average attendance per week for the nine months 101 1/4. | |

Number of persons attending one or more meetings during the nine months, 360.

Members of our church who did not attend any of the meetings during the nine months, 414.

Meetings in which one or more Elders were present.....34

Meetings in which one or more Trustees were present.....29

Meetings in which one or more B. S. Supts. were present.....36

Meetings in which one or more B. S. Teachers were present.....36

Average attendance of our 10 Elders..... 3 1-3

Average attendance of our 3 Trustees..... 8-9

Average attendance of our 10 Bible School Supts. 4 1-3

Average attendance of our 26 Bible School Teachers..... 9 4-5

Number of persons present at every meeting..... 0

Number of persons absent only once..... 1

Number of persons absent only twice..... 3

Number of persons absent only 3 times..... 3

Number of persons absent only 4 times..... 2

Number of persons absent only 5 times..... 0

Number of persons absent only 6 times..... 2

Number of persons absent only 7 times..... 1

Number of persons absent only 8 times..... 4

Number of persons absent only 9 times..... 2

Number of persons absent only 10 times..... 2

One of our girls missing only two meetings, and one of our boys missed only six meetings.

Members and friends of our church: Will you not help to keep our average attendance in June up to the average of these last nine months?

I. DANGER IN NATIONAL PROSPERITY.

Luke 12:13-21.

Expository notes. General background.

Jesus had been talking to an immense multitude on the most solemn themes—of man's relation to God, of man's responsibility for life, of the reward of those loyal to God and the doom of those who persist in rebellion to him—and in the midst of this solemn discourse occurs an irrelevant interruption.

"Rabbi, make my brother divide my father's property with me!" It would be absurd were it not irreverent. All those grave words concerning the great judgment day only impresses him with the thought that here was a man who could make his brother give him some money. The curtness of Jesus' answer shows what a shock the words were to him. Nowhere else does he so repel a question. But he makes use of the interruption as a foundation for other needed instruction to the listening crowd. His hearers are now thinking of this man's demand for money and so he talks of covetousness, perhaps in the wider sense of avarice, absorption in material things.

Expository notes. Word studies.

"A man's life." One's real life comes not from what he has but what he is.

"Ground." His estate, his investments.

"Brought forth." There is no accusation of injustice or fraud. It is only a case of ill balanced values.

"My—fruits—barns—grain, goods." My, my! He thinks all the results only of his own labor and forethought. He thinks only of himself and his own pleasure; no sense of responsibility rests upon him.

"Barns." Warehouses, not simply granaries. "For many years." An unsigned draft on the future.

"Ease * * * merry." His ideal of happiness, "indolence, gluttony, drunkenness, licentiousness."

"But God said." God, whom he had ignored, appears. God said—by the "unspoken words of fact," the speech of events. The phrase implies that the man saw his folly before he died, that he realized God's judgment on his life of selfish materialism.

"Thou foolish one." The world thought him shrewd and clever. God called him foolish. He had made a fool's bargain; he had invested his time and effort in perishable stuff.

"Required of thee." He thought his life his own, but it had been a loan which is now called in, as he ought to have expected.

"Whose shall they be?" "One of the disturbing thoughts that vex the souls of the wealthy." Shrouds have no pockets. A man labors long to accumulate, and his heir scatters swiftly.

"Treasure for himself." For his own selfish possession and use. He was rich toward himself and a beggar toward God. So Paul tells Timothy to charge the wealthy that "they be rich in good works." Compare the whole passage, 1 Tim. 6:17-19. Paul seems to have this parable of "the rich fool" in mind.

Plan for Our Meeting.

Topics for Discussion.—What application has this parable to our modern life? Selfishness or altruism? Responsibility for the use of wealth.

Thoughts on the Theme.

Nations are made up of individuals. The ideal of the majority of individuals is the ideal of the nation. Wealth should be a servant not a master. If the kingdom of God and his righteousness be placed first in one's heart, any amount of gold may be safely added. To this rich man, Farrar says, "the whole universe was pervaded by self."

Like this "rich fool" of the New Testament was Nabal, of the Old Testament, who declined to reward David and his band for their protection. "Shall I then take my bread, and my water, and my flesh that I have killed for my shearers?" 1 Sam. 25:11. His wife's only defense for him was, "Nabal (fool) is his name, and folly is with him."—W.

What is this thing we are worshipping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Read the history of Rome in decay and you'll find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial or honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthwork in Manchuria—Wall Street Journal.

"Yes, I saw considerable of John," said the member of the family who had been away among friends. "John is getting on in the world."

There was a moment's pause, and then the gray-haired mother by the fireside asked, "Which world?"

After the Chicago fire three business men were looking at the smoldering ruins of their property. Said one of them: "Well, I thank God I have put some of my money where it cannot burn." And as he walked away one of the others said: "That man last year put thousands of

dollars into the Lord's kingdom; and if I had not been a fool, I would have done the same thing."

Miss G. was one day visiting an aged man, a friend of her father. Mr. S. had obtained all that the world could give him. He now inquired as to the state of his friend Mr. G., whom he knew to be poor in this world's goods; and as he listened to the story of his patience in suffering, and of the cheerfulness with which he looked forward to the hour of death, he exclaimed: "Yes, yes, you wonder I cannot be happy and quiet, too; but think of the difference! He is going to his treasure, and I—I must leave mine."

II. WE WOULD SEE JESUS.

John 12:20-22.

Expository notes.

During the last week of Jesus' life, some Greeks came to Philip, probably in the Court of the Gentiles at the Temple, with the statement, "We would see Jesus," which is an implied request for him to introduce them to Jesus. Perhaps they go with Philip and Andrew and are listeners to the discourse that follows in John's story. But though these Gentiles only come to sight with this one plea and then disappear forever, yet they voiced the cry of men in many ages and climes.

Dr. David James Burrell, in the book, "We Would See Jesus," has answered two questions, Why would we see Jesus? and "Where can he be found? We give some of his thoughts in a condensed form.

Everybody would like to see Jesus. Why? First, because he is the most talked-about of all the distinguished persons who have ever lived. And that, though he lived in a remote corner of the earth and died more than eighteen centuries ago. How many times in the last twelve months have you heard Plato mentioned? or Marcus Aurelius? or Epictetus? And how many times have you heard the name of Jesus? The art galleries are full of pictures of scenes in his life. The great oratorios are about him. The libraries have shelf after shelf filled with books on his life, his teachings, his miracles, his doctrines. In some of the New York public schools the teachers are forbidden to mention his name, nor will the children sing a song in which his name appears—not even at Christmas-tide. There is no such ban on the names of Caesar or Aristotle, of the Czar or the Kaiser. The interdict is itself a tremendous tribute to the influence Jesus wields in the world today. He is both loved and feared greatly. He has divided the world into two classes.

Where can Jesus be found? Of course, in the church and the Bible. The Old Testament is full of him—the Messiah, the Prince of Peace, the Lamb of God. The New Testament contains only him. The gospels are the story of his life; the book of Acts is the record of the beginning of his influence in the world; the Epistles are statements and explanations of his doctrine.

But he is to be found elsewhere, in what we might consider unlikely places. Look, for example, at some of the newspaper headlines: "The Sublime Porte in Trouble." What does that mean? That the Crescent is on the wane. All false religions are doomed by the fatal logic of events. The path of history is lined with the graveyards of so-called religions. The paganism of the Pantheon, the philosophes of Greece, Zoroastrianism, the gods of the Walhalla, Confucianism, Brahmanism, Buddhism, all alike are dead or dying. Islam alone survives. But who now is shaking the pillars of the Sublime Porte? The Christ of progress.

The next headline reads: "Women Demand the Ballot." Whether the demand is just or not, the question is: How have women come into a position where they can demand anything? Was this possible before the beginning of the Christian era? Were the women behind oriental lattices demanding anything from their lords?

What has wrought this stupendous change? This fact: "The God of all good Christians was of a woman born."

Take another headline: "Car-drivers on a Strike." How have the laboring classes come into such independence that they can issue demands? Did the men who drove bullock-carts in Babylon ever think of striking for higher wages? They were abject slaves. Who liberated them?

Jesus the carpenter, who dignified labor by taking part in it.

One more headline: "The Corner in Wheat Broken." The broker who organized this particular "corner" has been driven into hiding by popular indignation. But the Egyptians and Assyrians had corners in wheat—and who cared? The world has been moving. Who is behind the progress of the centuries? Jesus of Nazareth! The philosophy of history is in the newspaper. And in the heart of it is to be seen Jesus. The Acts of the Apostles begins with a reference to "all that Jesus began both to do and to teach," and it ends with a dash—because the "doing" of Jesus which then began is still going on.

Plan for Our Meeting.

Sing "Jesus shall reign where'er the sun," and "Hail to the Lord's Anointed."

Topics for Discussion.—Some unlikely place where Jesus was found. Where I have found Jesus.

Thoughts on the Theme.

Many of the conspicuous figures of earth have given reverence and honor to Jesus.

Benjamin Franklin, the wise man of the world said, "I think that the system of morals Jesus taught and his religion are the best that this world ever saw, or is likely to see."

D'Israeli, the Jew, said, "Has not Jesus conquered Europe and changed its name to Christendom?"

Gladstone, the Christian statesman, "All that I think, all that I hope, all that I write, all that I live for, is based upon the divinity of Christ."

Emerson, the philosopher, affirmed, "He, as I think, is the only soul in history who has appreciated the worth of man."

Webster, the lawyer, proclaimed, "I believe Jesus Christ to be the Son of God."

Even his enemies during his earthly ministry said: "He eateth with publicans and sinners;" "Never man spake like this man;" "I find no fault in him;" "I have betrayed innocent blood;" "Surely this was the Son of God."

Men have never gauged or understood the magnitude and the meaning of the greatest events that have happened in their own time. Great events, whose issues are felt to the end of the ages, and to the far corners of the world, pass like common things, and their greatness is scarcely recognized at all by the men who are participants in them. Light shines in darkness, and the darkness comprehends it not. Great and epoch-making events occur, and it seems to the men who see them pass as if they were but everyday affairs, soon to be blotted out, and absolutely forgotten like the rest.—A. T. Benvie

Our notable national blessings should be often in mind than once a year. The spread of brotherhood over the earth should start our songs. The triumphs of the cross over the crescent and all the spiritual victories of the gospel in non-Christian lands should move us deeply. The swift progress of science, overthrowing the things that have hurt the race for ages, should inspire real gladness in all who love their kind. So should the new sense of the value of human life and human welfare. There never was an age which had such reason as the present to offer thanksgivings to the Giver of all good things.

III. THE VOICE OF GOD IN THE WORLD.

Rom. 1:20; Acts 17:29; Acts 14:15-17.

Expository notes.

Before Paul's day the book of revelation had been opened only to Israel. The Gentile people had but the book of nature in which to read God's message to the world. But Paul insists that the essential facts of God's existence and his care for all mankind, his power and goodness, are plainly to be read in nature.

He tells the Romans that the invisible attributes of God are not really invisible, for they are seen in his visible creation. To the Athenians he argues from man, the crown of creation, to God man's Creator and Father. If we are the children of God, as the Greek poet had said, then God is no idol of metal or stone, but a living being, the source of life, the creator and Lord of all the brotherhood of mankind.

To the Lycaonian peasants Paul talks in simpler phrase than to the Athenian philosophers, but he tells the same story of a living God, the

creator of the universe, yet feeling kindly toward man and endeavoring to show himself through the ministrations of nature.

When we know that Lycaonia was a barren and poorly-watered region, we see why Paul puts the rains from heaven as the first of God's gifts to man. On them depend the fruitful seasons, which fill garners with grain and hearts with joy.

In the book of nature we read of a God who is the source of life, the maker of the world, the giver of food, and, hence, the Lord of all.

Paul of Tarsus was essentially a man of the city. It is the soldier and his armor, the athlete and his games, the stadium and its crowds that interest him and furnish his metaphors of the Christian life. But Jesus of Nazareth recalls the scenes of his Galilean childhood to make vivid his teaching for all time. When he would picture the love and care of God for all mankind, he not only mentions the sun and rain which fall from heaven on the evil and the good, but he recalls the birds of the air, the grass and lilies of the field, the sparrows and the ravens. His own yearning for Jerusalem he pictures in the homelier image of the clucking hen and her straying chickens. To the ancient Jew the thunder was the voice of Jehovah; the lightning, the flash of his glittering sword; and the mountains, his dwelling-place.

The man of today, who is fortunate enough to be familiar with the phrases of the Bible, will have many of them recalled as he leaves the city for his vacation, wherever it may be. The flowers in the field and woods, the lofty trees on the river-banks, the hills round about the valley home, the swaying reeds of the marsh, the mountains crowned with clouds, the sunset across the great lake, the waterfalls of the mountain brooks, the tossing waves of the sea—everywhere one goes he may have sacred words recalled impressing some instruction concerning God or some lesson for the guidance of man.

Plan for Our Meeting.

Ask for quotations from the Bible containing pictures of nature in some form.

Ask for personal experiences—when one was awed or uplifted by some manifestation of nature.

Thoughts on the Theme.

The ancients used to marvel at the mystery of the bubbling spring; some went so far in their awe as to worship fountains and flowing streams; others peopled them with mysterious spirits. Much is made clear, however, when we know that behind these welling springs are great reservoirs of water, far back in the hills, whose power explains the single fountain. God is the great reservoir of the ages.—H.

All the pleasant things of this world—the flowers, the sunshine, the moonlight—all these were given us by some great Kindness and Goodness which we have never seen at all. And this Goodness and this Love are the great Power out of which all things come, which we call by the name of God. And because God is so much above us, and so good to us, we call him by the name which is most dear to us of all earthly names—our Father. When a father goes away from home, still his children know that he is somewhere, though they cannot see him, and they know what to do in order to please him. So it is with the great unseen Father of us all.—Dean Stanley.

Gird me with the strength of thy steadfast hills,
The speed of thy streams give me.

In the spirit that calms, with the life that thrills,
I would stand or run for thee.

Let me be thy voice, or thy silent power,

As the cataract, or the peak,—

An eternal thought, in my earthly hour,
Of the living God to speak.

—Lucy Larcom.

An artist was watching his pupil sketching a sunset. He noticed that the young man was lingering on his sketching of a barn in the foreground while the sun was hastening to its setting. He said to him: "Young man, if you lose more time sketching the shingles on that barn-roof, you will not catch the sunset at all." This is just what many people do. They give all their time to commonplace things—to fences, barn-

roofs and sheds—and miss the glorious sunsets. They toil for money, honor and fame, and never see God or get acquainted with him.—Exchange.

IV. THE SECRET DWELLING PLACE.

Psa. 91:1, 2; 31:20; 25:14; 16:11—Gospel Hymn.

Expository notes.

We have here the psalmist endeavoring to express in varying phrase the security and happiness of the godly man under the protection of Jehovah. From the strife and intrigues of daily life he flees to Jehovah for refuge and is safe. More than that, he is received into the intimate fellowship of a guest.

91:1, 2. The psalmist uses here four names for his deity. In the first two, "Most High" and "Almighty," we see the sovereign ruler of the universe, the Being of infinite power. This great ruler is also Jehovah, Israel's ancestral deity, whom the psalmist claims as his own, to whom he can flee for protection. This is a cry of personal possession, "My refuge, my fortress, my God!"

In the second line the implied metaphor is of the sheltering wings of the mother bird brooding over her nestlings. The figure is enlarged upon in verse four.

In the next line the psalmist is a warrior fleeing before his enemies to the protection of a neighboring fortress.

31:20. The "secret of thy presence" in the King James Version becomes the "covert of thy presence" in the Revision. The thought is the same, a place of concealment and safety. A flapping camel's-hair tent is a safe refuge if the owner, a powerful desert chieftain, be present. The word "presence" is, literally, face.

So, whatever may be the strife and intrigues of men, one is kept calm and safe by the presence of Jehovah.

16:11. The connection with this verse is in the word "presence." We see what this friendship and fellowship will result in. The psalmist is certain that he will be shown the "path of life"—that true life which begins here and now, and which, because it is the true life, is eternal.

In Jehovah's presence, joy is to be full, and pleasures lasting, showing the completeness of God's gifts contrasted with the insufficiency of earth's gifts.

"In thy right hand." Which is held out, offering these things to the psalmist.

"Forevermore." A glimpse of the light of immortality which the Old Testament writers perceived but dimly compared with the clear vision of the Christians of the New Testament day. Peter, on the day of Pentecost, and Paul, in the synagogue of Pisidian Antioch, both quote the preceding verse of this psalm and apply it to Jesus of Nazareth.

To sum up—he who seeks Jehovah finds refuge, protection, quietness, friendship, instruction, joy and happiness. He who takes refuge with God finds himself under the protection of an Almighty guardian. He is received as a guest, with all that oriental hospitality implies.

Plan for Our Meeting.

Ask four boys or girls to repeat the four passages from the Psalms from memory.

Ask for personal experiences of the truth of the psalmist's statement. Sing the hymn mentioned below as a solo, if possible.

Thoughts on the Theme.

If you will let Him walk with you in your streets, and sit with you in your offices, and be with you in your homes, and teach you in your churches, and abide with you as the Living Presence in your hearts, you, too, shall know what freedom is; and while you do your duties be above your duties; and while you own yourselves the sons of men those about you know you are the sons of God.—Phillips Brooks.

We can walk with the Holy Spirit by taking our Bibles, and, even if we have only two or three minutes a day, meditating upon the Holy Scriptures. Reading the Bible in that way, reading little every day, is like burning coal, because by burning coal we liberate the fire and life of long ago. Coal is the old vegetation pressed down in the earth, and when it is brought out and lighted we are bringing out the heat and light of long ago for this generation. This is exactly what we do when we meditate upon the

Bible; we liberate the inspiration of years ago.—
The Bishop of London.

Only in the sacredness of inward silence does the soul truly meet the secret, hiding God. The strength of resolve, which afterwards shapes life and mixes itself with action, is the fruit of those sacred, solitary moments when we meet God alone.—F. W. Robertson.

GOSPEL HYMN.

"In the Secret of His Presence."

"In the secret of his presence how my soul delights to hide!

Oh! how precious are the lessons which I learn at Jesus' side!"

Ellen Lakshmi Goreh, the author of this hymn, was a high-caste native of India, who became a convert to Christianity. It was while she was an inmate of the home of an English clergyman that she wrote this song. The verses were shown to George C. Stebbins in 1883 and he wrote the music for them, and sung the hymn in one of the churches of Brooklyn, New York. The following winter both Mr. Stebbins and Mr. Sankey sang it at the Moody meetings in London.

Seven years later Mr. Stebbins was in India. When in Allehabad, he found Miss Goreh engaged in mission work among the Hindoo women of that city. And so the two to whom the world is indebted for this beautiful hymn, met each other—one from the mysterious East, and one from the far West—both inspired by the same Lord, and both abiding in the secret of his presence.

Our Mail Box

PREACHER'S HOME BURNED.

Rev. N. A. Nelson, Baptist minister, Berwick, N. D., writes:

"Four or five weeks ago we lost our home by fire. I was not at home. Wife and children saved, but some of the children had only their night clothes. We lost almost everything."

Through the kindness of the First Baptist Church, Sandusky, O., H. V. Tanner, pastor, I received a barrel of clothing Christmas, when we were at Tunbridge, No. Dak., I wondered if you knew of a church that would send us some clothing now. I have been without a charge for awhile and money is scarce.

Here are ages and sizes of members of family: Mrs. N., height 5 ft. 3 in., bust 36, shoes No. 5; Thorvald, boy 14, shoes No. 5; Arthur 9, shoes 2½; Harry 7, shoes 1½; Norman 4, shoes 6 or 6½; Melvin, 7 mos., self, chest 36, shoes 6½, heights 5 ft. 7 in., collar 14½."

DROUGHT IN AUSTRALIA.

Rev. J. S. Beasley, Boolara, Gippsland, Australia. Australia has been in the grip of a drought for nearly a year—one of the worst in her history. Streams which have never been known to fail, have failed this year. Sheep and cattle are dying in thousands. Men have brought horses to market, and not been able to get 5s (\$1.25) for them. They have taken them out and shot them, as they were unable to feed them. This time last year I was buying chaff at 75 cents a bag, now I have to pay \$2.75. Flour has gone up to 3 times its normal price. Added to this is the war.

Never was Australia less prepared to stand the strain than at this time. I have received about \$38 per month for sometime. I am married, and have to keep a horse, as my district is 35 miles by 20 miles wide. At the present time my horse keep costs me \$20 per month. I have had to look hard at every penny before it is paid out. But I believe we have turned the corner at last. As I write, the rain is coming down, so I am sending you \$2.50 to renew my subscription to The Expositor. It has been a real help to me, and I should miss it. [We returned the subscription and made a present of The Expositor to him. Ed.]

THE CALIPH OF MOROCCO BECOMES A HAMMOND USER.

The conservatism of the Mohammedan nations is well known, and it is often said that they show a strong inclination to refuse to adopt innovations of every kind.

Sultan Abdul Hamid, of Turkey, for instance, during his reign, refused to allow the use of

typewriters anywhere within the precincts of the Yildiz Kiosk.

That things are beginning to change, however, in the Mohammedan countries, is evidenced by the fact that typewriters are not only used constantly in the Yildiz Kiosk, but, throughout Turkey, and also in all of the other Mohammedan countries.

We have just learned that the Caliph of Morocco, who is head of the Mohammedan Church in that country, and consequently represents the very essence of Mohammedan conservatism, has recently bought a reversible model of the Multiplex Hammond Typewriter, and uses it himself in his palace.

The machine bought by the Caliph is of the reversible type; that is, it is equipped with a carriage which writes either from right to left or left to right at the will of the operator, and it carries two styles of type at once—the Spanish and the Arabic—so that it is only necessary to "just turn the knob" to change instantly from one of these languages to the other.

The Caliph is said to be a highly educated and intelligent man, who is not only learned in his own language, but is a fluent Spanish scholar, and it is said that he takes great delight with his new machine, which is viewed with great interest by other members and high functionaries of the Caliph's palace.

Vacant Pulpits

Following is a list of vacant pulpits which have come to our notice during the month. These are entered as they are noted in other papers and magazines, and we cannot guarantee that the entire list is accurate:

BAPTIST.

First, Alpena, Mich.
Second, Atlanta, Ga.
Bowdoinham, Maine.
Bristol, Vt.
Brookline, Vt.
Williamsburg, Brooklyn, N. Y.
First, Canonsburg, Pa.
Central, Decatur, Ala.
First, Eastman, Ga.
Salem, Fall River, Mass.
First, Fulton, Ky.
Groton, Mass.
Independence Ave., Kansas City, Mo.
First, Leominster, Mass.
First, Lubec, Maine.
Manchaug, Mass.
Memphis, Texas.
United, Milo, Maine.
First, New Britain, Conn.
German, New Britain, Conn.
Calvary, New Haven, Conn.
Newport, N. Y.
Oak Bluffs, Mass.
Park Ave., Paterson, N. J.
Cranston St., Providence, R. I.
Purvis, Miss.
Richmond Hill, L. I., N. Y.
Italian, Rochester, N. Y.
People's, Wellsburg, W. Va.

CONGREGATIONAL.

Dunbarton, N. H.
West, Gloucester, Mass.
Swedish, Lowell, Mass.
Lynnfield, Mass.
First, Newburg, N. Y.
Northbridge Center, Mass.
Owosso, Mich.
First, Rickford, Ill.
Trumbull, Conn.
Union, N. H.
West Somerville, Mass.
West Tisbury, Mass.
Winooski, Vt.

DISCIPLE.

Aurora, Mo.
Bethany, Ill.
Cadiz, O.
Carthage, Ill.
Eleventh St., Coshocton, O.
Central, Denver, Colo.
Moline, Ill.
Pendleton, Oregon.
Calvary, Pittsburgh, Pa.

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PERSONALIA.

E. R. Hermiston conducted a ten days' meeting in Santa Ana, Cal., in the Baptist Church. There were 73 decisions. Mr. Hermiston is using a chapel car.

The Loomis Park Baptist Church, Jackson, Mich., has received many additions as the result of a meeting conducted by Harold F. Sayles. He also held a meeting in the M. E. Church of Reed City, Mich.

The National Bible Institute of New York City will maintain its open-air preaching in New York City streets this summer.

The Corning, Ia., Presbytery attended in a body the tabernacle meeting conducted by the Irwin Brothers, at Hamburg.

W. W. Hall and party recently conducted a campaign in Mr. Hall's home town, Swissvale, Pa., with 1,300 conversions.

Prof. Hugh Black, of the Union Theological Seminary, New York City, assisted Dr. R. J. Campbell, of the City Temple, London, during the months of May and June.

Thos. Houston, the blind evangelist, has been holding a very successful revival in the Methodist church of Albion, N. Y.

The committee in charge of Old Tent Evangel, New York City, has purchased a new tent holding 4,000 people, and will undertake a vigorous campaign this summer. The total attendance last summer was 162,000 persons.

H. W. Bromley and party recently concluded a five weeks' meeting in the Mattoon, Ill., Methodist Church. Four hundred and fifty conversions indicate the immediate result.

J. B. Kendall held a union meeting in Oakes, N. D., and the pastors report over two hundred conversions.

Statistics of nine of the ten largest missionary societies of the United States, representing 7,000,000 church workers, show that the American people contributed \$55,000,000 to home missions, and \$18,000,000 to foreign missions, in both amounts surpassing England and Scotland together.

In the Methodist Episcopal Church, South, churches with an aggregate membership of 70,000 report the reception of 9,000 members, or a gain of more than 12 per cent. About 60 per cent were adults, and about 75 per cent of the total were admitted on profession of faith.

Representatives of the twenty-one separate Lutheran organizations in this country recently met in Haledo, O., planning a movement to unite all in one body.

Milton S. Rees conducted meetings in Glens Falls, N. Y.; Mechanicsville, N. Y., and St. Petersburg, Fla.

The anti-liquor forces of America will hold a convention in Atlantic City, N. J., July 6-9. Prof. E. O. Excell will have charge of the music.

The Hugh A. Knowles party are still in Nevada, having held meetings in Goldfield and Reno.

P. C. Nelson has been conducting meetings in Iowa churches, assisting pastors in Sheldon and Kirkman.

The Laymen's Missionary Movement is arranging to hold one hundred conventions next fall and winter, having four teams of speakers. One of these conventions will be held in Chicago.

Montpelier, Ind., with 2,500 population, reports a union tabernacle meeting under the direction of Geo. T. Stephens, with more than 800 conversions. The Stephens party has held successful meetings in Auburn, Bluffton and Montpelier, Ind.

Walter Klinger assisted Rev. A. E. Buriff, Huron, S. D., for three weeks, with splendid results.

W. A. Pugsley has held a successful meeting in Northumberland, Va.

The Henry W. Stough evangelistic campaign in Lancaster, Pa., closed with a record of nearly four thousand converts. The Daily Examiner

printed an eight-page special tabernacle edition on the campaign. Dr. Stough and his party are now in Reading, Pa.

Evangelists Hart and Magann have closed a great revival in Racine, Wis. More than three-fourths of the 50,000 people in the city are Catholics and foreigners, yet the tabernacle, accommodating some 4,000 people, was often far too small for the throngs that attended. There were 2,152 conversions.

Clarksburg, W. Va., will add many to its church membership as the result of the tabernacle campaign in May conducted by John S. Hamilton and party. One of the features was the noon-day luncheons and prominent Christian citizens enlisting in an effort to lead their non-Christian fellows to Christ.

The Chapman-Alexander evangelistic campaign in Charlotte, N. C., continued for five weeks. Fully ten thousand people gathered in the First Presbyterian churchyard for a farewell meeting. Dr. Chapman and Mr. Alexander report their work from January 3 to May 2, 1915: Additions to churches 6,438; young men offering themselves for the ministry, 155; young women offering themselves for mission work at home or abroad, 260. The Atlanta committee reports that over 4,600 people have united with the white churches of that city, and nearly 5,000 persons have joined the Pocket Testament League. Mr. and Mrs. Ralph Norton of the party go to England for special work with the soldiers.

One of the churches of Franklin, Pa., has received nearly 300 members from the union meeting conducted by C. G. Jordan and party.

D. E. Reed conducted a ten days' meeting at Athens, Mich., with many converts. The prayer meetings doubled in number and trebled in attendance, and two Sunday Schools have been organized in nearby communities.

E. H. Baker is conducting a meeting with the Sewickley Presbyterian Church, Millbelle, Pa.

In his own home town of Cedar Falls, Ia., Evangelist Oscar Lowry has conducted a union tabernacle meeting with nearly a thousand converts. The party is now in Fairbury, Neb.

J. W. Mahood closed the season with a successful tabernacle meeting in Buckhannon, W. Va. He will spend the summer in northern Michigan.

The Evangelistic Committee of Kearney, Neb., Presbytery, make special mention of the meetings conducted by E. P. Loose, and also by the Lowry-Moody party.

F. O. Cunningham conducted a meeting in the Baptist Church, of Autrim, N. H., with the co-operation of other churches in the community. He is now in a union meeting in Fishkill, N. Y.

C. R. L. Vawter held a meeting in Caldwell, Idaho, in which there were 224 converts and 700 rededications. He is now in Boise, Idaho.

In the meeting conducted by H. D. Sheldon, in Eldred, Pa., there were more than 500 conversions.

Batavia, Ill., experienced a revival under the leadership of E. P. Loose, with more than 300 conversions.

Tilman Hobson conducted a successful union meeting in Hanford, Cal. One of the pastors says: "Mr. Hobson has left a wholesome influence among the churches, with nothing for which to apologize."

Currie and Peters have held a successful union meeting in Faulconer, N. Y. Mrs. Peters also is a member of the party.

Following the Bob Jones' meeting in Crawfordsville, Ind., the local paper published an edition of thirty-two pages giving an account of the meetings and printing many of the sermons in full. There were 1,854 converts in the five weeks' campaign.

R. O. Lewis held a meeting in Kings Ferry, N. Y., with 150 converts in one church.

R. L. Warnock assisted a pastor in Clinton, Pa., and there were 90 conversions in a population of 300.

Evangelist C. E. Hillis and party conducted a campaign in Marysville, Pa., with 454 conversions, over 25 per cent of the population of the town. More than one-half of the converts were men, entire families were saved, and over a hundred family altars were established. The revival has made a new Marysville.

An evangelistic meeting held at Hammond, Ind., by A. S. Phelps, resulted in nearly 200 conversions.

Lincoln McConnell, recently pastor of the Baptist Tabernacle, Atlanta, Ga., is engaged again in Evangelistic work.

St. Paul Reformed Episcopal Church, Philadelphia, Dr. Forest E. Dager, rector on April 11 received 511 new members, very few of whom previous to the Sunday campaign had attended the church.

Chester Birch recently held meetings in Butte, Mont., and Conneautville, Pa.

Charles F. Allen has been assisting Evangelist Faulconer in meetings in Maryland.

William Asher is at Winona Lake, Ind., for the summer.

Dr. Milford H. Lyon found Terre Haute, Ind., a strong challenge for his evangelistic party, but at this time they are winning out.

Daniel S. Toy held a successful meeting in the First Baptist Church of Evansville, Ind. He will spend the summer at Winona Lake.

Newlin and Maltbie, after a successful tabernacle campaign in Carey, Ohio, went to Ida Grove, Ia., for a union meeting.

J. E. Honeywell conducted his last meeting for the season in Newcastle, Ind. Soon after the work began there, 6,000 citizens submitted to vaccination because of a small pox quarantine, which interfered seriously with the attendance, yet there were 1,415 converts. Mr. and Mrs. McComb and Mr. and Mrs. Clase of the party are in a meeting in Ossian, Ind.

FUTURE ENGAGEMENTS.

Frances C. Allison—May 30-July 4, Pana, Ill.
Charles F. Allen—June-August, Lemon Hill work, Philadelphia, Pa.

Hay Bell and Joe Lauderdale—Aug., Menville, Ia.; Sept., Sturgis, Ky.; Oct., Galatia, Ill.

H. W. Bromley and party—Sept.-Oct., Atlantic, Ia.

Edwin R. Dow and party—June, Orleahs, Neb.; July, San Francisco, Cal.; Aug., Dallas Center, Ia.

R. C. Eddins—Until June 6, Lancaster and Depew, N. Y.; June 6-Aug. 1, Buffalo, N. Y.

E. J. Forsythe and party—May-June, Richmond, Mo.; Oct., Denison, Ia.; Nov.-Dec., Tipton, Ia.

George E. Guille—June, Chicago, Ill., and Pittcairn, Pa.; July, Port Huron, Mich., and Erieside O.; Aug., Stony Brook, N. Y., and Butler, Ind.

Robt. E. Johnson and party—May 29-July 12, Puntstutawney, Pa.; Sept. 17-Nov. 1, Kalamazoo, Mich.

Bob Jones and party—May 30-July 4, Pana, Ill.; Aug. 1-15, Elkins, N. C.; Sept.-Oct., Mansfield, Ohio.

J. B. Kendall—June 1-15, Petersburg, Ind.; July 1-20, Lafayette, Ala.; July 27-Aug. 6, Waterloo, O.; Aug. 13-23, Harlock, Md.; Aug. 27-Sept. 5, Oakland City, Md.

Milford H. Lyon and party—June, Terre Haute, Ind.; Sept.-Oct., Lansing, Mich.

Newlin and Maltbie—July 13-Aug. 15, Spencer-ville, O.; Sept. 12-Oct. 17, Audubon, Ia.

Arthur S. Phelps—June 2-27, Anawa, Ia.; July-Aug., Correctionville, Ia.; Oct.-Nov., Zelionaple and Harmony, Pa.

Charles Stewart—Nov. 1-Dec. 1, Enid, Okla.

Charles T. Wheeler and party—Until June 20, Granite City, Ill.; June 27-Aug. 1, DeSoto, Mo.

Wood and Brooks party—June 6-July 4, Wauconda, Ill.; Aug. 1-29, Burr Oak, Ia.

THE AUTOMOBILE AND THE RURAL CHURCH

Aaron Breck, in the Congregationalist.

How are we to meet the spiritual needs of the people living too far out to attend the town church? The only practical way I can see is for the town minister to serve the country churches and schoolhouse appointments Sunday afternoons. The town and country churches need each other. Farmers send their children to town for their high school education and often retire from the farm to town. The

country people need the services of the town minister. We have but few large Congregational churches in Kansas. These are continually fed from the small town and country churches. To preserve and develop these sources of supply, there is needed a minister with an automobile.

The Neuchatel church is 7.5 miles from the Onaga parsonage barn (now the dominie's garage). The Neuchatel congregation includes nearly every one within four or five miles of the church building. I wish some of the city pastors, who are exercised about the rural church problem, could go out with me to this church some fine Sunday afternoon. They would find the little church well filled with a congregation of all ages and both sexes, numbering about seventy or eighty. The Onaga pastor also serves the Vienna Congregational Church which meets in a schoolhouse 4.6 miles southeast. Geographic conditions make this a more limited field. However, it has an honorable history. This neighborhood gave Onaga its first church, for the Onaga Congregational Church was organized in this schoolhouse some years before the railroad was built and moved in when the town started. There are about 200 families associated with the three churches. The telephone and the automobile are great aids to the pastor in his work.

Again, the upkeep, including the livery team when the auto cannot be used, has proved less than the cost of keeping a single horse.

(Continued from page 624.)

VACANT PULPITS.

Rudolph, Ohio.

Salem, Ind.

Sandy Lake, Pa.

PRESBYTERIAN.

Bethany, Buffalo, N. Y.

First, Dallas, Ore.

North Branch, N. J.

Groton, S. Dak.

Mitchell, S. Dak.

Greenwich, New York City.

Knoxville, Pittsburgh, Pa.

First, Waterloo, N. Y.

REFORMED.

Graafschap, Holland, Mich.

(Continued from page 616)

would prove its genuineness by going to the city, passing by all the saloons and coming home as sober as he went. It can be no surprise to any one to know that, having gone in that spirit, he came home as drunk as ever. He met needless temptation, and not in the way of his duty. Pray the Lord to keep you from presumptuous sins, and carefully avoid all temptation not in the way of duty.

IV. But temptations will come; what then? Watch. Keep the citadel. "Keep thy heart with all diligence, for out of it are the issues of life." Watch every avenue by which the enemy makes his approach. Pray. Pray for a way of escape if God will vouchsafe that to you. If he does not grant you that, then pray for help and strength to resist and overcome in open, face-to-face battle with the powers of darkness. Offer unwavering resistance. Men and devils may tempt, but men and devils cannot force us to yield. Luther used to say: "We cannot keep the birds from flying over our heads, but we can prevent them from building their nests in our hair." So we cannot prevent temptations from whispering in our ears, but we can prevent them from making nests in our hearts. No one can compel us to sin; and it is possible to come out of the fiercest struggle with evil with clean hands and untarnished spirit and a conscience void of offense toward God and men. "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to all them that love him."—H.



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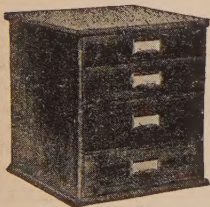
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